THE
MONTHLY REVIEW,
For SEPTEMBER, 1806.

ART. I. *An Account of the Life and Writings of James Beattie, LL.D. late Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen.* Including many of his Original Letters. By Sir William Forbes of Pitsligo, Bart. One of the Executors of Dr. Beattie. 2 Vols. 4to. 2l. 12s. 6d. Boards. Constable and Co. Edinburgh; Longman and Co. London. 1806.

WHEN a small publication with a similar title fell under our notice some time ago *, we announced the preparation of these more extended memoirs by the respectable Baronet whose name they bear. In stating their contents, we shall avoid repeating those facts and circumstances which we so lately recorded; and we shall prefaee our report only by observing that the present author enjoyed advantages and opportunities which were denied to his predecessor; since he lived in habits of intimate friendship and correspondence with Dr. Beattie, and, in the capacity of his only surviving executor, may justly be considered as the depositary and guardian of his posthumous fame.

In pursuance of the plan adopted by Mason in his Life of Gray, Sir William Forbes unfolds the history and sentiments of his deceased friend in a series of Letters, which he occasionally connects by small links of narrative or annotation. Next to the conversation of eminent men, their private and unrestrained correspondence affords the most faithful transcript of their life and modes of thinking; and, consequently, when duly blended with the reports of the biographer, they impart animation and effect to sketches which would otherwise be deemed dull or uninviting. Here, however, a question of some delicacy naturally occurs; namely, how far we are at liberty to publish the communications of confidential friendship? In this respect, too many editors have obviously exceeded the bounds of discretion; and the general imitation of their example would materially tend to banish all those pure and ex-

* See Rev. Vol. xlviii. N. S. p. 302.

alted emotions, which have their origin in the unreserved interchange of sentiment and affection. We trust, however, that enough of honour is still left among the friends of the great and the learned, to prevent the diffusion of such an evil; and we shall readily admit, on the other hand, that the world has been innocently amused, and our knowlege of human nature enlarged, by the perusal of letters not originally destined for publication. While the present author specifies some striking proofs of this last assertion, he intimates, at the same time, the laudable moderation and circumspection which he has exercised in his own case. 'I have been scrupulous', says he, 'in not admitting any thing that I thought would hurt the feelings of others; nor any anecdote or opinion which Dr. Beattie himself could have wished to have suppressed. As an Editor, I have not taken the liberty to add a single iota to what Dr. Beattie has written; but I have thought myself fully warranted in omitting, without scruple, whatever it seemed to me that he would not have permitted to see the light.' It fortunately happens, also, that the general spirit and phraseology of most of the letters, with which we are here presented, are such as will not detract from the reputation of their writer, whether we regard him as a scholar, a philosopher, or a Christian.

In the first section, which traces the Doctor's obscure history from his birth to his removal to Aberdeen, we have some interesting particulars relative to the early period of his life; a period which is so often neglected by the professed biographer, but which, as so frequently indicative or even decisive of the future character, it is of much importance to investigate and illustrate. When a mere boy at school, Beattie perused with eagerness the few books to which he could have access, particularly Ogilby's translation of Virgil, which furnished him with the first notions of English versification. It is likewise worthy of record that, at this tender age, he was accustomed to get out of bed and walk about the room, noting any poetical idea that occurred to his fancy. In the divinity-hall of his College, he delivered a discourse which was much applauded, but of which the language, it was allowed, savoured more of poetry than of prose. During his solitude at Fordoun, he delighted to saunter in the fields, to indulge in his meditations, and to draw from the wild and romantic scenery in the neighbourhood some of the finest descriptions which are to be found in his poetical compositions. The circumstance of his acquaintance with Mr. Garden, afterward Lord Gardenstown, is thus related:

'To Beattie Mr. Garden became accidentally known, by his having found him one day in his favourite glen, employed in writing

with a pencil. On enquiring what he was about, and finding that he was employed in the composition of a poem, Mr. Garden's curiosity was attracted, and from that period he took the young bard under his protection. Dr. Beattie has been frequently heard to mention an anecdote which took place in the early part of his acquaintance with that gentleman. Mr. Garden having seen some of his pieces in manuscript, and entertaining some doubt of their being entirely of his own composition, in order to satisfy himself of the abilities of the young poet, asked him, with politeness, to translate the invocation to Venus from the first book of Lucretius. In compliance with this request, Beattie retired into the adjoining wood, and in no long time produced the translation, bearing all the marks of original composition, for it was much blotted with alterations and corrections.'

About the same time, he became acquainted with Lord Monboddo, with whom he always maintained a friendly intercourse, although he differed from him on many important questions.

In the second section, we have to attend the subject of these memoirs from his settlement in Aberdeen to the publication of his Essay on Truth, in the year 1770. In the discharge of his Professorial duties, he kept a regular diary of the titles of his Lectures, and of the proceedings of each public meeting; and he laboured by frequent revisals, and by conversation in the Socratic manner, to impress his doctrines on the minds of his pupils: but it was not only to Ethics, Metaphysics, and Logic, that his attention was devoted: we find him also bestowing a considerable portion of his time on works of the imagination, forming those principles relative to poetry, and other departments of taste, which he afterward published in his Essays; and communicating in his letters many critical remarks on Clarissa, the poems of Ossian, the *Nouvelle Eloise*, Tasso's Jerusalem Delivered, &c.

The reader will doubtless be gratified with the manner in which Sir William Forbes introduces the subject of his intimacy with his much valued friend:

'It was in the course of this year, 1765, that my acquaintance with Dr. Beattie began. We first met at the house of our mutual friend, Mr. Arbuthnot, in Edinburgh; and having occasion to pass some time that autumn in Aberdeenshire, I renewed my intercourse with him there. As those with whom he chiefly associated at Aberdeen were my most intimate friends, we were much together; and that friendship and correspondence took place between us, which I regarded, not only as my pride, but as a source of the purest pleasure; and I may fairly add, that if I am not a better man for the correspondence and instructive conversation of Dr. Beattie, great will be my condemnation at my last account.

'From that correspondence, therefore, which continued to the end of his days, when the decay of his faculties would not permit him to

carry it on any longer, I am now enabled to begin to elucidate still farther his writings and his character.

'But I am not without my apprehensions here, that I may be charged with no small degree of vanity for publishing to the world those warm expressions of esteem, affection, and gratitude towards me, which occur in several of the letters addressed to me by Dr. Beattie. And I own I *do* feel some little pride (an honest pride, I hope) in preserving and recording *some* testimonies of that favourable opinion which such a man as Dr. Beattie was pleased to entertain of me. I can, however, at the same time assure the reader (as some apology for myself), that I have suppressed much stronger passages of that nature, and a much larger number of them, than I have allowed myself to retain.'

We likewise extract the following letter, because it shews that the Doctor could indulge in humour with a good grace; though the undeviating gravity of the other epistles, which seldom turn on any lighter subject than criticism, would induce us to believe that gaiety and sprightliness were not inherent in his constitution. A passage in Pope's Prologue to his Satires seems, on this occasion, to have been in Dr. Beattie's memory.

'DR. BEATTIE TO THE HONOURABLE CHARLES BOYD.

"Aberdeen, 16th November, 1766.

"Of all the chagrins with which my present infirm state of health is attended, none afflicts me more than my inability to perform the duties of friendship. The offer which you were generously pleased to make me of your correspondence, flatters me extremely; but alas! I have not as yet been able to avail myself of it. While the good weather continued, I strolled about the country, and made many strenuous attempts to run away from this odious giddiness; but the more I struggled, the more closely it seemed to stick by me. About a fortnight ago the hurry of my winter business began; and at the same time my malady recurred with more violence than ever, rendering me at once incapable of reading, writing, and thinking. Luckily I am now a little better, so as to be able to read a page, and write a sentence or two, without stopping; which, I assure you, is a very great matter. My hopes and my spirits begin to revive once more. I flatter myself I shall soon get rid of this infirmity; nay, that I shall ere long be in the way of becoming a *great man*. For have I not headache, like Pope? vertigo, like Swift? grey hairs, like Homer? Do I not wear large shoes, (for fear of corns) like Virgil? and sometimes complain of sore eyes, (though not of *lippitude*) like Horace? Am I not at this present writing invested with a garment, not less ragged than that of Socrates? Like Joseph the patriarch, I am a mighty dreamer of dreams; like Nimrod the hunter, I am an eminent builder of castles (in the air). I procrastinate, like Julius Cæsar; and very lately, in imitation of Don Quixote, I rode a horse; lean, old, and lazy like Rosinante. Sometimes, like Cicero, I write bad verses; and sometimes bad prose, like Virgil. This last instance I have on the authority of Seneca. I am of small stature, like Alexander the Great; I am somewhat inclinable to fatness, like

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Dr. Arbuthnot and Aristotle; and I drink brandy and water, like Mr. Boyd. I might compare myself in relation to many other infirmities, to many other *great men*; but if fortune is not influenced in my favour by the particulars already enumerated, I shall despair of ever recommending myself to her good graces. I once had some thought of soliciting her patronage on the score of my resembling great men in their good qualities; but I had so little to say on that subject, that I could not for my life furnish matter for one well-rounded period: and you know a short ill turned speech is very improper to be used in an address to a female deity.

"Do not you think there is a sort of antipathy between philosophical and poetical genius? I question whether any one person was ever eminent for both. Lucretius lays aside the poet when he assumes the philosopher, and the philosopher when he assumes the poet: In the one character he is truly excellent, in the other he is absolutely nonsensical. Hobbes was a tolerable metaphysician, but his poetry is the worst that ever was. Pope's "Essay on Man" is the finest philosophical poem in the world; but it seems to me to do more honour to the imagination than to the understanding of its author: I mean, its sentiments are noble and affecting, its images and allusions apposite, beautiful and new: its wit transcendently excellent; but the scientific part of it is very exceptionable. Whatever Pope borrows from Leibnitz, like most other metaphysical theories, is frivolous and unsatisfying: what Pope gives us of his own is energetic, irresistible, and divine. The incompatibility of philosophical and poetical genius is, I think, no unaccountable thing. Poetry exhibits the general qualities of a species; philosophy the particular qualities of individuals. *This* forms its conclusions from a painful and minute examination of single instances: *that* decides instantaneously, either from its own instinctive sagacity, or from a singular and unaccountable penetration, which at one glance sees all the instances which the philosopher must leisurely and progressively scrutinize, one by one. This persuades you gradually, and by detail; the other overpowers you in an instant by a single effort. Observe the effect of argumentation in poetry; we have too many instances of it in Milton: it transforms the noblest thought into drawling inferences, and the most beautiful language into prose: it checks the tide of passion, by giving the mind a different employment in the comparison of ideas. A little philosophical acquaintance with the most beautiful parts of nature, both in the material and immaterial system, is of use to a poet, and gives grace and solidity to poetry; as may be seen in the "Georgics," "the Seasons," and "the Pleasures of Imagination:" but this acquaintance, if it is any thing more than superficial, will do a poet rather harm than good: and will give his mind that turn for minute observation, which enfeebles the fancy by restraining it, and counteracts the native energy of judgment by rendering it fearful and suspicious."

The third section, which occupies more than one half of each volume, is intitled, 'From the publication of the "Essay on Truth" to the death of Dr. Beattie's eldest son, in the year

1790.' Of the various letters which are crowded into this busy period, the 51st, though imperfect, will be perused with peculiar interest. We should gladly have extracted from it the Professor's pertinent and even eloquent remarks on the *second sight*, did we not recollect that, in his Essay on Poetry and Music, he has treated of this superstition of the Scottish Highlanders more at large. We may be allowed to observe, however, that his restriction of the fairies to the Lowlands is more ingenious than true. In the heart of the Grampians they were *seen* not many years ago; and the vulgar believe that the multiplication of schools has *put them down*—an idea which is strictly philosophical.

From the very circumstantial account of Dr. Beattie's second visit to London, we select his minutes of the private audience with their Majesties at Kew:

"Tuesday, 24th August, set out for Dr. Majendie's at Kew-Green. The Doctor told me, that he had not seen the King yesterday, but had left a note in writing, to intimate, that I was to be at his house to-day; and that one of the King's pages had come to him this morning, to say, "that his Majesty would see me a little after twelve." At twelve, the Doctor and I went to the King's house, at Kew. We had been only a few minutes in the hall, when the King and Queen came in from an airing, and as they passed through the hall, the King called to me by name, and asked how long it was since I came from town. I answered, about an hour. "I shall see you," says he, "in a little." The Doctor and I waited a considerable time, (for the King was busy) and then we were called into a large room, furnished as a library, where the King was walking about, and the Queen sitting in a chair. We were received in the most gracious manner possible, by both their Majesties. I had the honour of a conversation with them, (nobody else being present, but Dr. Majendie) for upwards of an hour, on a great variety of topics, in which both the King and Queen joined, with a degree of chearfulness, affability, and ease, that was to me surprising, and soon dissipated the embarrassment which I felt, at the beginning of the conference. They both complimented me, in the highest terms, on my "Essay," which, they said, was a book they always kept by them; and the King said he had one copy of it at Kew, and another in town, and immediately went and took it down from a shelf. I found it was the second edition. "I never stole a book but one," said his Majesty, "and that was yours; (speaking to me) I stole it from the Queen, to give it to Lord Hertford to read." He had heard that the sale of "Hume's Essays" had failed, since my book was published; and I told him what Mr. Strahan had told me, in regard to that matter. He had even heard of my being in Edinburgh, last summer, and how Mr. Hume was offended on the score of my book. He asked many questions about the second part of the "Essay," and when it would be ready for the press. I gave him, in a short speech, an account of the plan of it; and said my health was

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so precarious, I could not tell when it might be ready, as I had many books to consult before I could finish it; but, that if my health were good, I thought I might bring it to a conclusion in two or three years. He asked, how long I had been in composing my "Essay?" praised the caution with which it was written; and said he did not wonder that it had employed me five or six years. He asked about my poems. I said, there was only one poem of my own, on which I set any value, (meaning the "Minstrel") and that it was first published about the same time with the "Essay." My other poems, I said, were incorrect, being but juvenile pieces, and of little consequence, even in my own opinion. We had much conversation on moral subjects; from which both their Majesties let it appear, that they were warm friends to christianity; and so little inclined to infidelity, that they could hardly believe that any thinking man could really be an atheist, unless he could bring himself to believe, that he made himself; a thought which pleased the King exceedingly; and he repeated it several times to the Queen. He asked, whether any thing had been written against me. I spoke of the late pamphlet, of which I gave an account, telling him, that I never had met with any man who had read it, except one Quaker. This brought on some discourse about the Quakers, whose moderation, and mild behaviour, the King and Queen commended. I was asked many question about the Scots universities, the revenues of the Scots clergy, their mode of praying and preaching, the medical college of Edinburgh, Dr. Gregory, (of whom I gave a particular character) and Dr. Cullen, the length of our vacation at Aberdeen, and the closeness of our attendance during the winter, the number of students that attend my lectures, my mode of lecturing, whether from notes, or completely written lectures; about Mr. Hume, and Dr. Robertson, and Lord Kinnoull, and the Arch-bishop of York, &c. &c. &c. His Majesty asked what I thought of my new acquaintance, Lord Dartmouth? I said, there was something in his air and manner, which I thought not only agreeable, but enchanting, and that he seemed to me to be one of the best of men; a sentiment in which both their Majesties heartily joined. "They say that Lord Dartmouth is an enthusiast," said the King, "but surely he says nothing on the subject of religion, but what every christian may, and ought to say." He asked, whether I did not think the English language on the decline at present? I answered in the affirmative; and the King agreed, and named the "Spectator" as one of the best standards of the language. When I told him that the Scots clergy sometimes prayed a quarter, or even half-an-hour, at a time, he asked, whether that did not lead them into repetitions? I said, it often did. "That," said he, "I don't like in prayers; and excellent as our liturgy is, I think it somewhat faulty in that respect." "Your Majesty knows," said I "that three services are joined in one, in the ordinary church-service, which is one cause of those repetitions." "True," he replied, "and that circumstance also makes the service too long." From this, he took occasion to speak of the composition of the church liturgy; on which he very justly bestowed the highest commendation. "Observe," his Majesty said, "how flat those occasional prayers are, that are now

composed, in comparison with the old ones." When I mentioned the smallness of the church-livings in Scotland, he said, "he wondered how men of liberal education would chuse to become clergymen there," and asked, "whether in the remote parts of the country, the clergy, in general, were not very ignorant?" I answered, "No, for that education was very cheap in Scotland, and that the clergy, in general, were men of good sense, and competent learning." He asked, whether we had any good preachers at Aberdeen? I said, yes, and named Campbell and Gerrard, with whose names, however, I did not find that he was acquainted. Dr. Majendie mentioned Dr. Oswald's "Appeal," with commendation; I praised it too; and the Queen took down the name, with a view to send for it. I was asked, whether I knew Dr. Oswald? I answered, I did not; and said, that my book was published before I read his, that Dr. O. was well known to Lord Kinnoull, who had often proposed to make us acquainted. We discussed a great many other topics; for the conversation, as before observed, lasted for upwards of an hour, without any intermission. The Queen bore a large share in it. Both the King and her Majesty showed a great deal of good sense, acuteness, and knowledge, as well as of good nature and affability. At last, the King took out his watch, (for it was now almost three o'clock, his hour of dinner) which Dr. Majendie and I took as a signal to withdraw. We accordingly bowed to their Majesties, and I addressed the King in these words: "I hope, Sir, your Majesty will pardon me, if I take this opportunity to return you my humble and most grateful acknowledgments, for the honour you have been pleased to confer upon me." He immediately answered, "I think I could do no less for a man, who has done so much service to the cause of christianity. I shall always be glad of an opportunity to shew the good opinion I have of you." The Queen sate all the while, and the King stood, sometimes walking about a little. Her Majesty speaks the English language with surprising elegance, and little or nothing of a foreign accent. There is something wonderfully captivating in her manner, so that if she were only of the rank of a private gentlewoman, one could not help taking notice of her, as one of the most agreeable women in the world. Her face is much more pleasing than any of her pictures; and in the expression of her eyes, and in her smile, there is something peculiarly engaging. When the Doctor and I came out, "Pray," said I, "how did I behave? Tell me honestly, for I am not accustomed to conversations of this kind." "Why, perfectly well," answered he "and just as you ought to do."—"Are you sure of that?" said I.—"As sure," he replied, "as of my own existence: and you may be assured of it too, when I tell you, that if there had been any thing in your manner or conversation, which was not perfectly agreeable, your conference would have been at an end, in eight or ten minutes at most." The Doctor afterwards told me, that it was a most uncommon thing for a private man and a commoner to be honoured with so long an audience. I dined with Dr. and Mrs. Majendie, and their family, and returned to town in the evening, very much pleased with the occurrences of the day."

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Did our limits permit, we could dwell with pleasure on the details of the graduation at Oxford, the Dr.'s attachment to Peterhead, as a summer residence, and on the flattering offers of preferment which were made to him by the patrons of the University of Edinburgh, and by those of some church livings in England. We have been likewise highly gratified by the specimens of his correspondence with some distinguished characters, especially Gray, Mrs. Montagu, and the present Bishop of London: but much must be omitted, to make room for some of the more striking and affecting passages. In an excellent letter to the Duchess of Gordon, he thus gives his opinion of the depression of spirits which is usually ascribed to the author of the "Night Thoughts:"

'When I first read Young, my heart was broken to think of the poor man's afflictions. Afterwards, I took it in my head, that where there was so much lamentation there could not be excessive suffering; and I could not help applying to him sometimes those lines of a song,

"Believe me the shepherd but feigns;
He's wretched, to shew he has wit."

On talking with some of Dr. Young's particular friends in England, I have since found that my conjecture was right; for that, while he was composing the "Night Thoughts," he was really as cheerful as any other man.'

On another occasion, he hazards these remarks on the far famed loves of Petrarch and Laura:

"That Petrarch's passion for the lady was so far sincere, as to give him uneasiness, appears from an account of his life and character, written by himself in Latin prose, and prefixed to a folio edition of his works, of which I have a copy, printed in the year 1554. But that his love was of that permanent and overwhelming nature, which some writers suppose, or that it continued to the end of his life, (as a late writer affirms) there is good reason to doubt, upon the same authority. Nay, there is presumptive, and even positive evidence of the contrary; and that he was less subject, than most men can pretend to be, to the tyranny of the "Winged Boy."

"The presumptive evidence is founded on the very laborious life which he must have led in the pursuits of literature. His youth was employed in study, at a time when study was extremely difficult, on account of the scarcity of books and of teachers. He became the most learned man of his time; and to his labour in transcribing several ancient authors, with his own hand, we are indebted for their preservation. His works, in my edition of them, fill 1455 folio pages, closely printed; of which the Italian sonnets are not more than a twentieth part: the rest being Latin Essays, Dialogues, &c. and an epic poem in Latin verse, called "Africa," as long as "Paradise Lost." His retirement at Vaucluse, (which in Latin he calls Clausa) was by no means devoted to love and Laura. "There," says he, in the

account of his life above mentioned, "almost all the works I ever published were completed, or begun, or planned: and they were so many," these are his words, "that even to these years they employ and fatigue me." In a word, Petrarch wrote more than I could transcribe in twenty years: and more than I think he could have composed, though he had studied without intermission, in forty. Can it be believed, that a man of extreme sensibility, pining, from twenty-five to the end of his life, in hopeless love, could be so zealous a student, and so voluminous a writer?

"But more direct evidence we have from himself, in his own account above mentioned of his life, conversation, and character. I must not translate the passage literally, on account of an indelicate word or two: but I shall give the sense of it: "In my youth I was violently in love; but it was only once; and the passion was honourable or virtuous; and would have continued longer, if the flame, *already decaying*, had not *been extinguished* by a death, which was bitter indeed, but useful." And a little after, he says: "*Before I was forty years of age*, I had banished from my mind every idea of love, as effectually as if I had never seen a woman." He adds some things, in a strain of bitterness, execrating the *belle passion*, as what he had always hated as a vile and a disgraceful servitude.

"In the above passage, your Grace will observe, that Petrarch does not name his mistress. This, if we consider the manners of that age, and the piety and good sense of Petrarch, may make us doubt whether Laura was really the object of his passion. I had this doubt for a little while: but Hieronymo Squarzafichi, a writer of that age, and the author of another Latin Life of Petrarch, prefixed to the same edition of his works, positively says, that the name of the lady whom the poet loved was Lauretta, which her admirer changed to Laura. The name, thus changed, supplies him with numberless allusions to the laurel, and to the story of Apollo and Daphne. Might not Petrarch, in many of his sonnets, have had an allegorical reference to *the poetical laurel*, which was offered him at one and the same time by deputies from France and from Italy; and with which, to his great satisfaction, he was actually crowned at Rome with the customary solemnities? In this view, his love of fame and of poetry would happily coincide with his tenderness for Laura, and give peculiar enthusiasm to such of his thoughts as might relate to any one of the three passions.

"But how, you will say, is all this to be reconciled to the account given by the French author of that Life of Petrarch, which Mrs. Dobson has abridged in English?

"I answer: First, That Petrarch's own account of his life, in serious prose, is not to be called in question: and, Secondly, That to a French biographer, in a matter of this kind, no degree of credit is due. I have seen pretended lives, in French, of Horace, Tibullus, Propertius, &c. in which there was hardly one word of truth; the greatest part being fable, and that sort of declamation which some people call *sentiment*. And your Grace knows, that no other character belongs to the "Belisarius" and "Incas of Peru" by Marmontel. The French life of Petrarch I consider in the same light; and that

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what is said of his *manuscript* letters and memoirs, is no better than a job contrived by the bookseller, and executed by the author."

On a subject which, alas! came much nearer home,

"He thought as a sage, while he felt as a man."

DR. BEATTIE TO THE DUCHESS OF GORDON.

"Aberdeen, 1st December, 1790.

"Knowing with what kindness and condescension your Grace takes an interest in every thing that concerns me and my little family, I take the liberty to inform you, that my son James is dead; that the last duties to him are now paid; and that I am endeavouring to return, with the little ability that is left me, and with entire submission to the will of Providence, to the ordinary business of life. I have lost one who was always a pleasing companion; but who, for the last five or six years, was one of the most entertaining and instructive companions that ever man was blest with: for his mind comprehended almost every science; he was a most attentive observer of life and manners; a master of classical learning; and he possessed an exuberance of wit and humour, a force of understanding, and a correctness and delicacy of taste, beyond any other person of his age I have ever known.

"He was taken ill in the night of the 30th of November, 1789; and from that time his decline commenced. It was long what physicians call a *nervous atrophy*; but towards the end of June, symptoms began to appear of the lungs being affected. Goats' milk, and afterwards asses' milk, were procured for him in abundance; and such exercise as he could bear, he regularly took: these means lengthened his days, no doubt, and alleviated his sufferings, which indeed were not often severe: but, in spite of all that could be done, he grew weaker and weaker, and died the 19th of November, 1790, without complaint or pain, without even a groan or a sigh; retaining to the last moment the use of his rational faculties: indeed, from first to last, not one delirious word ever escaped him. He lived twenty-two years and thirteen days. Many weeks before it came, he saw death approaching; and he met it with such composure and pious resignation, as may no doubt be equalled, but cannot be surpassed.

"He has left many things in writing, serious and humorous, scientific and miscellaneous, prose and verse, Latin and English; but it will be a long time before I shall be able to harden my heart so far as to revise them.

"I have the satisfaction to know, that every thing has been done for him that could be done; and every thing according to the best medical advice that Scotland could afford. For the last five months I kept in my family a young medical friend, who was constantly at hand: and from the beginning to the end of my son's illness, I was always either by him, or within call. From these circumstances, your Grace will readily believe, that I derive no little satisfaction. But my chief comfort arises from reflecting upon the particulars of his life; which was one uninterrupted exercise of piety, benevolence, filial affection, and indeed of every virtue which it was in his power to practise. I shall not, with respect to him, adopt a mode of speech which has

has become too common, and call him *my poor son:* for I must believe that he is infinitely happy, and will be so for ever.

"May God grant every blessing to your Grace, your family, and all your friends.

"The Duke of Gordon has done me the honour, according to his wonted and very great humanity, to write me a most friendly and sympathetic letter on this occasion."

In the fourth and concluding section, it is painful, though not unedifying, to contemplate this distinguished and good man sustaining, as he best could, the accumulated pressure of domestic affliction, and sinking into the grave with few intervals from indisposition and sorrow. The lady, in whose society he had in vain hoped for all the happiness which the married state can afford, had already been severed from him on account of mental derangement; and the death of his second son, Montagu, is thus feelingly deplored:

'The death of his only surviving child, completely unhinged the mind of Dr. Beattie, the first symptom of which, ere many days had elapsed, was a temporary but almost total loss of memory respecting his son. Many times he could not recollect what had become of him; and after searching in every room of the house, he would say to his niece, Mrs. Glennie, "You may think it strange, but I must ask you if I have a son, and where he is?" She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness, that he had no child, saying, "How could I have borne to see their elegant minds mangled with madness * !" When he looked for the last time on the dead body of his son, he said, "I have now done with the world:" and he ever after seemed to act as if he thought so. For he never applied himself to any sort of study, and answered but few of the letters he received from the friends whom he most valued. Yet the receiving a letter from an old friend never failed to put him in spirits for the rest of the day. Music, which had been his great delight, he could not endure, after the death of his eldest son, to hear from others; and he disliked his own favourite violoncello. A few months before Montagu's death, he did begin to play a little by way of accompaniment when Montagu sung: but after he lost him, when he was prevailed on to touch the violoncello, he was always discontented with his own performance, and at last seemed to be unhappy when he heard it. The only enjoyment he seemed to have was in books, and the society of a very few old friends. It is impossible to read the melancholy picture which he draws of his own situation about this time, without dropping a tear of pity over the sorrows and the sufferings of so good a man thus severely visited by affliction, who at the same time was bearing the rod of divine chastisement with the utmost patience and resignation.'

'* Alluding, no doubt, to their mother's melancholy situation.'

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At the close of his work, agreeably to the custom of biographical writers, Sir W. Forbes presents us with a formal sketch of the character of his deceased friend: but almost every feature of the portrait had been already anticipated, and with more dramatic effect, in the course of the epistolary correspondence.—The notes and the Appendix are unnecessarily extended, since some of their contents might have been advantageously incorporated in the text, and others omitted without detriment to the value of the publication.—The first volume is illustrated by a portrait of the philosopher, from a painting by Sir Joshua Reynolds: but we could have wished that it had not been accompanied by the allegorical caricature, which was unworthy of the genius and the liberality of that eminent artist. Voltaire and Hume, whatever may have been their errors, possessed minds of no ordinary powers and attainments, and had at least the merit of calling forth many able inquirers in the cause of truth; while the positions of some of their most conspicuous adversaries are still beset with doubts and difficulties sufficient to abate the language of arrogance, and to inspire those sentiments of tolerance and forbearance which both philosophy and religion recommend to their votaries.—In the second volume, are some curious fac-similes of Dr. Beattie's handwriting.—The elegance of the type and paper accords with the dignity of the subject. The author's style, though very perspicuous, is by no means brilliant, and not always correct; and certainly we could have desired a greater diversity of incident and anecdote. Yet few will peruse these instructive pages without improvement, or the ensuing paragraph without emotion:

'On reviewing the long period of forty years that have elapsed since the commencement of our intimacy, it is impossible for me not to be deeply affected, by the reflection, that of the numerous friends with whom he and I were wont to associate, at the period of our earliest acquaintance, all, I think, except three, have already paid their debt to nature; and that in no long time (how soon is known only to HIM, the great Disposer of all events) my gray-hairs shall sink into the grave, and I also shall be numbered with those who have been. May a situation so awful make its due impression on my mind! and may it be my earnest endeavour to employ that short portion of life which yet remains to me, in such a manner, as that when that last dread hour shall come, in which my soul shall be required of me, I may look forward with trembling hope to a happy immortality, through the merits and mediation of our ever-blessed Redeemer!'

Before we dismiss these volumes from our table, we feel ourselves reluctantly compelled to advert to an assertion, which ought not to have been advanced on the bare authority of any individual. 'In other countries,' says Dr. Beattie, 'infidels appear but as individuals; but in Scotland they form a party,

party, whose principle is to discountenance, and bear down religion to the utmost of their power.' We have always understood that scepticism is no where less prevalent than in Scotland; and that, upwards of thirty years ago, when this sweeping charge was committed to writing, the tendency of the public mind was to implicit faith and gloomy fanaticism:—we must, therefore, be allowed to entertain very serious doubts of the existence of this alleged combination against the doctrines of Christianity.

Muir.

ART. II. *The Effects of Civilization on the People in European States.* By Charles Hall, M. D. 8vo. pp. 324. 7s. Boards. Ostell. 1805.

WITH apparent great concern, this writer mourns over the ills which are the lot of the great bulk of mankind; whom he represents as every where groaning under the oppressions of the powerful few; and whom he describes as drudges doomed to perpetual toil, which procures indulgencies for a small number, but which is little productive to themselves. We are led to understand that the mind of this philanthropic author, brooding over the hard fate of the human race, has discovered the cause of the wide-spred calamity; and fortunately for the world, it not only does not prove irremediable, but the means of removing it have been thrown open to his penetration. We are to hail him as the political saviour of his species, the teacher of doctrines which expose the sources of our misery, and the guide to political renovation.—Reader, can you guess what has proved the parent of the evils under which humanity groans? Prepare to be in no small degree astonished,—astonished at the dulness of all the generations of mankind, the past as well as the present,—and to admire in the same proportion the marvellous sagacity of this great political apostle. Ye human beings, in the civilization of which you have been so proud, and which you have been so anxious to maintain and advance, in this civilization behold the accursed source of all your grievances! This has ever been, this is, and, while suffered to continue, this will be, the prolific parent of the fatal mischiefs which affect our race.—Ye founders of nations, ye builders of cities, ye inventors of arts, ye promulgators of science, ye geniuses who have roused the intellectual powers of man, ye falsely denominated benefactors of mankind, ye have been the deadly foes of the human race,—ye have been the cause of all the curses which have blasted the happiness of your species! According to the new gospel disclosed in these sheets, the crazy edifice

edifice of civil society must be levelled with the ground, the arts must be banished, and primæval simplicity restored, and then will man be every where seen invested with the dignity and sharing in the felicity which nature destined to be his lot.—But this, it may be said, is no new revelation; an apostle of the past age, the too celebrated J. J. Rousseau, prided himself on the same discoveries, preached the same doctrines, and proclaimed similar precepts. The *Discours*, however, presented to us only a dream set off by all the attractions of eloquence; whereas the *Dissertator on Civilization* speaks to us with his eyes open, reasons, demonstrates, and refutes; he travels regularly from first principles to conclusions, which are not less novel than he represents them to be beneficent; and his doctrines, which are designed to rescue men from civil bondage, and to secure their temporal felicity, are exhibited as the results of accurate and deep investigation. The philosopher of Geneva trusted to his rhetoric, but the sage of Tavistock * calls logic to his aid; the one would have us return to the woods, the other would parcel out the habitable world into gardens, allowing to every five persons three acres and a half!

In the reasonings of this author, it is to matters connected with civilization as its causes and effects, rather than to that state itself, that we must attribute the miseries which obscure the fair face of the creation: these he represents as issuing from two grand sources, individual property in land, and manufactures; which have severally placed the money in the power of the few, have rendered the latter *despots* and the former *slaves*, and have occasioned the one to wallow in abundance and the other to pine in want.

It is said by Dr. Hall, 'that long after men were first placed in the world, the land was common to all as it is at this day to many inhabitants of the world, North America, Tartary,' &c. 'The assumption of it,' he farther says, 'could not constitute a title, nor could the nation grant it for a longer period than that of the life of the grantee.' He also lays it down that 'the assumption of lands and other property is as opposite to utility and expediency as it is to justice and reason.' We must allow him here to speak for himself:

> 'It has been alleged, that if property were not to be acquired, and held out as a reward of labour and industry, mankind would be indolent and inactive, having no stimulus to exertion.
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> 'In my apprehension this is directly contrary to what really happens. Things of every kind being already appropriated and in the possession of certain persons, and firmly secured to them by the laws;

* Dr. Hall's Preface is dated *Tavistock*.

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the prizes, which might be held out to be gained by the many, are taken, as it were, out of the wheel; and the chance of a man, without education or connexion, (which is the condition of the great mass of mankind) of bettering his fortune by any efforts of his own, is a thousand to one against him; so as utterly to act as a discouragement to all attempts of that kind. Whereas had every man his portion of land, his wants and his necessities would naturally induce him diligently to cultivate that which he sees would infallibly supply them.'

The subsequent passage farther declares to us the views of the author on the same subject:

'Property, as it is established in most civilized states, may be considered in a light in which it has been seldom seen. The possession of land, cattle, corn, and other things which the land produces, at the same time that it confers a benefit and an advantage on the possessor, occasions a prejudice and a disadvantage to the non-possessor; it is acquisition in the one, it is deprivation in the other. Further, it gives an influence and a power to the person possessing, over the person not possessing. It subjects the non-possessor to an influence and power to be exercised over him by the possessor, and the consequences of it are highly injurious to him. Wealth is an advantage to the possessor only, as it is a disadvantage to the non-possessor; and exactly in the same proportion. If it gave no claim on, no power over, brought no disadvantage to the non-possessor, it would give no claim to, no power to, no advantage to the possessor. What the possessor has, the non-possessor is deprived of.

'The situation of the rich and the poor, like the algebraic terms *plus* and *minus*, are in direct opposition to, and destructive of each other. The original acquisition or assumption of land, therefore, to be just, required merit in the person on whom it was bestowed, or by whom it was assumed, equal to the value of it; and a demerit in the person, or the public, from whom it was taken, by which they had forfeited their right to it.'

It is with this power, which wealth gives to its possessor to exert over those who are not blessed with it, that the author quarrels; and it is as leading to this end that he considers wealth as the cause of so many calamities. On the same principle, he condemns manufactures; the tendency of them being to accumulate wealth in a few hands, and to give the latter an undue influence over those who depend on their labour. These employments are also reprobated because they withdraw hands from agriculture, and turn them from productive to unproductive labour.

Dr. Hall thinks that he has made a discovery when he announces that wealth is power: but, as his pages abound with propositions which are unquestionably his own, he needs not arrogate this, which as certainly does not belong to him. With a few of his discoveries we feel desirous to make our readers acquainted: they are beauties which we shall cull in the order

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in which they occur, without attempting to class them under general heads; and we shall accompany them very sparingly with our remarks.

It is observed by this author:

'If any European state, consisting of ten millions, were to increase in the proportion they do in America, viz. to double in twenty years, they would increase ten millions in every twenty years; that is, five hundred thousand a year. Hence, therefore, in such a case, this number fall a sacrifice every year to the want of proper or sufficient food and other necessaries; the unwholesomeness of their employments; or to some other cause equally attributable to extreme civilization.'

This estimate considerably exceeds the number of those who die annually in Great Britain, so that this infallible author must have tripped for once;—he has overlooked the operation of the preventive check, and the effects of vice. At all events, civilization is less murderous than he represents; besides, as to the Americans who multiply in this rapid way, are they not civilized?

'Whatever a man makes with his own hands is to be estimated by the quantity of labour employed upon them.' Are, then, design and skill to pass for nothing?

'Trade or traffic consists in buying and selling articles already produced by the poor, and gaining a profit on them. These articles are all the product of the hands of the labourers, manufacturers, &c. from whom they are obtained for less than their full value: a profit otherwise could not be made on them. The tradesman, therefore, shares, or takes part of the fruits of the labour of the poor.'

Yet this writer quotes "the Wealth of Nations," and criticises it, and speaks of it as a work which he had studied!

'The effect of trade and commerce is to send out of countries what the poor have occasion for; and to bring back what is consumed almost wholly by the rich.'—How egregiously have mankind been in error, till this new light of Dr. Hall burst on them?

Would the reader be still more satisfied respecting the mischiefs of trade?

'If there were no manufactures in India, it would be impossible for the European nations to injure the natives to any great degree. They would only take from them a few of their natural productions, such as cinnamon, pepper, tea, &c. But by means of their manufactures, they can take from them, in large quantities, the necessaries of life, which the labour that produced these manufactures would raise. The natives of India have been deprived of millions, and thousands of millions of bushels of rice, and other necessaries of life, none of which Europeans have received — Europeans have been deprived of millions and thousands of millions of bushels of wheat, and other necessaries of life, of which the Indians have not received one grain. What Europeans have

had from them, or rather what some few of the inhabitants of Europe have had from India, is some fine muslin, China ware, some pearls, some diamonds. What the Indians, or some few of them, have received from Europe, has been some silver, jewelry, clock work, gilt carriages, &c. The bulk of the people, on both sides, have been most miserably despoiled by this system of trade, the most pernicious and destructive to the human race, that ever was invented.'

'A great rise in the rent of land is a great increase of wealth to the possessors of it.'—We should have thought that, in this proposition, some such qualification as the following should have been introduced; "the value of money continuing the same." There may be a great rise in the rent, without any addition to the real wealth of the landlord; and such will be the case if the advance is only in proportion to the depreciation which money has undergone.

It is mentioned by Dr. Hall as a most distressing circumstance, that 'capitals in almost all sorts of businesses are increasing;' and in his view this capital is a mere instrument of tyranny in the hands of the possessors. How vainly has Dr. Smith exquisitely elucidated the important and beneficial operations of this mighty engine! The present profound author does not deem those observations worthy of the least notice. We have never met with so decided a contemner of wealth, so inveterate an enemy of the rich, as this M. D. of Tavistock. He informs us that

'The rich man has truly nothing to give the poor man; the money, as well as the bread that was bought with it, the poor man's hands had before produced. The rich man produces nothing for the use of the poor man, or for himself. The poor man's labour raised the gold and silver from the mines; and his labour also raised the provisions that the gold and silver purchase. Whether the money or the possessor of the money had ever existed, the necessaries of life, which the money purchases, still would have been furnished for the use of the poor man—by the poor man himself; not only in the same but a much greater quantity, if no part of the labour had been employed in procuring the gold and silver, of which the money is made. The rich are employed in the consumption, not in the production of things.'—

'It is to be considered that the necessaries of life are not the spontaneous growth of the earth; but require for their production, the labour of man to be bestowed on it. The necessaries of life, therefore, are the joint product of the land and the labour. Whether therefore the land be taken away, or the labour required to cultivate it, be taken away, the effect is the same—the non-production of the necessaries of life: and hence every great land-owner may be said, in effect to annihilate so much land as those people which he draws off from agriculture, if not drawn off, would cultivate. The absolute quantity of land which he in this manner virtually annihilates is thus ascertained:

ascertained: but the relative quantity of the land which he so annihilates, in respect to what he possesses, must be determined by the proportion his rent bears to the whole value of the produce of his land.'

Thus capital has no sort of agency in these matters: but all is physical labour. Foresight, plan, skill, and management have no influence in human affairs. All the stores which support, cheer, and embellish human life proceed exclusively from brute force. It appears that the payment of rent is no spur to industry; and that, however employed by the landlord, the receipt of it by him is mischievous. Nothing is here said of the possible improvident, negligent, and wasteful conduct of the tenant; and on the doctrine here laid down, the payment of rent to a landlord is the sole pernicious effect. Change the tenure of the cultivator, let him act as he pleases, and all will be right. This is the doctrine of Dr. Hall.

In the ensuing passage, the author endeavours to ascertain the manner in which the mischief is caused by the rich, and also the degree of it:

'If the wealthy, therefore, be the greatest and most wasteful consumers of the necessaries of life, and also the greatest impediments to the production of them; they cannot, it is to be feared, be considered as useful to the poor.

'We have seen the great mortality among the poor in most civilized countries; we have demonstrated that this is owing to the want of the necessaries of life; we have shown how this want is produced; and consequently what occasions the great destruction among our fellow creatures. This destruction will appear to be greater than any arising from other causes, if we consider the constant and perpetual operation of it. The proofs of the fact must be admitted; and that the facts are brought up to the sources of them, cannot be denied. Yet notwithstanding all this, it will make little impression on the minds of men. What then can be the cause of this strange phenomenon in human nature? I apprehend it to be this—Although there may be many great men, who have contributed to the death of many persons in the course of their lives; yet no acts of any one of them have ever been solely the occasion of the death of any one person. No one man, how great soever his consumption might be, is the sole cause of the want of necessaries of life to any poor individual. But he may contribute in a certain proportion to it. He may contribute a certain part of a cause that destroys 500,000 people annually: suppose that part to be the 500,000th part of the cause of the death of all those that perish, he then destroys equal to one man: as a certain number of parts of a whole makes a whole, or as a certain number of fractional parts makes an integer. There may be many private men, in Europe, who singly furnish not only the five hundred thousandth part, but even more than the five hundredth part of the cause by which the total number is destroyed, in doing which he destroys equal to one thousand people annually.'

Hence it will be perceived that the author contemplates the increase which is produced by the utmost spring of population, and that he considers whatever falls short of that as destroyed. Does he mean by destruction, the addition which has been prevented?—He states that, in America, population advances one twentieth annually; and he thence infers that in Europe, where population is stationary, there is a destruction proportionate to the increase across the Atlantic;—and this he ascribes to our state of society, not to our circumscribed territory. In his sense, it would seem that destruction means the same as prevention: but we shall doubtless be told that this is a misconception arising from our dulness, and that the author is as infallible in this as in his other discoveries.

It is no new communication of this writer that civilization leads to luxury, and that luxury enervates a people, and renders them unequal in the field to a nation of simpler habits. This is an indubitable fact, and a fact which demands sober and attentive consideration: but we cannot see that, in order to guard against the evil from this quarter, we are to annihilate property, to level all distinctions, and to introduce barbarism; for barbarians are overpowered by the prowess of more hardy barbarians, as well as defeated by the superior skill directed against them by the armies of highly civilized communities.

'I believe wars are not so frequent among barbarous nations as among civilized people.'—We intreat Dr. Hall again to cast his eye over the accounts of barbarous nations, from the remotest antiquity to the present time. Has he forgotten the history of the antient Gauls and Britons, the descriptions of Tacitus, and the relations of modern travellers? Was not Europe barbarous in the middle age? Let him call to mind the "Truce of God" of that period. Let him look over the newspapers of India, and he will learn that an unceasing war is carried on among the petty princes of that country.

'The real cause of scarcity is that a sufficient number of hands is not employed on the land; and the cause why so few are thus occupied is, that too many tempted, by the wealth of the rich, are thrown into the manufactures.'—To the principles that create a balance in these matters, which are so distinctly laid down by Dr. Smith, and the operations of which he so satisfactorily details, the present writer never even deigns to advert.

We have by no means exhausted the novelties which distinguish these pages, but our limits will allow us to produce no more of them. The author is anxious that the examiners of his work should not too prematurely introduce their readers to the parts in which he explicitly announces his doctrines, but

that they should first initiate them in his preliminary matter, in order to prepare their visual organs for that full blaze of light which is at length to be let in on them. We presume our merit to be great for the respectful compliance with this caution which has marked our conduct; and now, as we conclude that our readers are prepared to learn the mysteries of the new political gospel, let them listen with all due reverence and attention.

Know, then, that

'A small number of people in the European states have first got possession of the land, the stock on it, and every thing that it produces; and then, by the means of these, have obtained the command of the labour of the people.

'This comparatively small part of the people being thus in possession of those things, and the power connected with them, are naturally desirous of securing those their great advantages over the rest of the people; and to put it out of the reach of those people to recover them.

'The power they are in the possession of furnishes them with the means of securing itself, as well as the wealth which is the foundation of it. To avail themselves of this power, the first step is to take the right of making laws, exclusively of the people, but which shall bind the whole people into their own hands, i. e. to assume the legislative power. This they do by means of their wealth.

'Having gained this important point, the next step was to make use of, and exercise this legislative power, by enacting such laws as would effectually secure to them the objects in view, i. e. to enact laws to secure property. The things of which the people are destitute, namely, the land and its produce, being such things as are in a high degree necessary to the comfort and very existence of the people—to enable the rich to retain these, must require strong and severe laws. This we find was done. The laws securing property in most civilized nations are of the most severe kind; severe in the penalties and punishments inflicted; severe in their long duration; severe by their pain and torture; horrid by the terrors and agonies by which the minds of the unhappy sufferers are agitated and distracted, for many months, under their dreadful sentences.

'These few, i. e. the aristocracy, being possessed of the property of the whole people, and having power of claiming almost the whole labour of them; and having also, by the means above mentioned, secured it firmly to themselves; their next consideration is to make use of and apply this labour in such a manner as that it shall produce such things as will most gratify their desires and inclinations, and administer to their ease and pleasure. This is done by the manufactures of various kinds. These therefore are introduced, and forced on the people by all the means that artifice and power can furnish; notwithstanding the employments are such as include every thing that human nature, till by long habit it is broke to it, feels irksome, nauseous, painful: and notwithstanding they are unwholesome, debasing, and destructive of mind and body, to such employments nineteen-

twentieths of the men, their wives and infants, are condemned, during all the years, months, and days of their lives; enjoying a very small part of what their labour yields. These employments, together with their poverty and want, occasion the miseries and mortality before stated.'—

'The sum therefore of the effects of civilization, in most civilized states, is to enable a few of mankind to attain all possible enjoyments both of mind and body, that their nature is susceptible of; but at the expense, and by depriving the bulk of mankind of the necessaries and comforts of life, by which a great proportion of them is destroyed, and the remainder reduced both corporally and mentally far below the most savage and barbarous state of man. All these things being brought about in a regular, orderly, silent manner; under specious forms, with the external appearance of liberty, and even of charity; greater deprivations are submitted to by the poor, and more oppression is exercised over them, by this cool, deliberate, systematic junction of art and force, than force alone was ever known to accomplish.'

If we consider the author's doctrines, and compare with them the reforms which he proposes as immediately to be adopted, we must highly extol his moderation. We had expected that he would have inculcated the sacred duty of burning our cities and all that they contain, all our palaces and our comfortable mansions, in order to introduce his Agrarian division of the lands, viz. three or four acres to each family; thus would the poor be most completely emancipated, and the power (namely wealth), under which they groan, completely annihilated:—but learn the marvellous temperance of the great reformer. Abolish primogeniture, prohibit by law or subject to a heavy tax the refined manufactures, and he will be content! He is confident that this commencement will finally lead to the establishment of that civil dispensation of freedom and equality, which he has a mission to preach up and to recommend. These, it is true, are not light matters: but we certainly were agreeably surprized to find that they would satisfy so bold and sublime a projector.

It was undoubtedly in a fortunate interval that this writer penned those parts of his work which respect artificial scarcity, monopoly, forestalling, and regrating: since it would be impossible, in the same compass, more effectually to refute the errors, and expose the clamours, which have unhappily prevailed in regard to these matters. It it scarcely in our power to believe that the scheme of political regeneration here proposed, and these sensible observations, were the product of the same pen.

In this age of puny and abortive literary efforts, it may be thought that gigantic extravagance is intitled to some tribute; and

and if that opinion be admitted, the author before us is not without respectable claims to distinction. If he be in possession of his right mind, as some of his observations incline us to think he may be, let him apply the doctrines of Dr. Adam Smith to each of his paradoxes,—the employment will be in the nature of school exercises, and will prove most instructive; let him, if he pleases, communicate the result to the public,—and we believe that it will be deserving of attention. Were our province that of controversialists and commentators, instead of that of critics, and had our boundaries allowed, we should have ourselves attempted the task which we invite him to undertake.—If we err not in our judgment of the author, if he has no suspicion that he has been dealing in paradoxes, but thinks that he is the apostle of important and sublime truths, we would exhort him to abandon the economy of civil society, and to direct his great talents to the economy of nature herself; to adopt a hint of the late ingenious Dr. Darwin, and to instruct mankind how to dissolve the eternal ice which binds up the poles, to qualify the ardent heat of the torrid zone, and to diffuse an equable temperature over the terrestrial globe! Let him teach men how to level Alpine heights, and to array in verdure sandy deserts! These are speculations fully as worthy of his grand genius as those on which he has employed it, and they have the singular advantage of being at least innoxious.

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ART. III. *A Description of Latium*; or, *la Campagna di Roma.* 4to. pp. 268. and Plates. 1l. 11s. 6d. Boards. Longman and Co.

LATIUM, or according to its modern name *La Campagna di Roma*, is a district of extreme interest to the classical and antiquarian scholar; perhaps, with the exception of Attica or the Troad, in a higher degree than any other which is marked out in the geography of the antients. A region so fertile in discovery, and affording still more room for conjecture, so vast a mine of sculpture, and a surface universally distinguished by architectural remains, has employed the industry and erudition of the most eminent among the Italian antiquaries; and the learned labours of Ficoroni, Venuti, and Zanchi, have been peculiarly directed to these investigations. As none of their works, however, have been translated into our language, little was generally known by the English reader relative to the cities and villas by which imperial Rome was once surrounded to a very considerable extent. In the short descriptions prefixed to Smith's accurate and highly finished views in

Italy, partial information is given: but a very satisfactory though concise account of these Roman antiquities may be found in the Appendix to Lumisden's entertaining survey of antient Rome and its environs. (See Rev. Vol. xxiv. N.S. p. 278.)

The writer of the work before us is intitled to considerable praise for conveying much agreeable information in polite and easy diction; and for having collected from preceding authors, with an air of originality, much of the history of these fallen and dilapidated monuments of the former splendor of the mistress of the world, and her magnificent satellites. We have first a vindication of the *Campagna* from the careless and ignorant censure of certain travellers, who have impressed their readers with the idea that it is a desolate and unhealthy region; and the soil, the water, and the winds, which here prevail at the different seasons of the year, are asserted to be comparatively more congenial to man and more favourable to residence, than in other parts of Italy.

After researches into antiquity respecting the foundation of Roman cities, and a view of the principles on which they were laid out and constructed, narrated in a pleasing style, we are presented with a minute picture of the house of a Roman citizen in the consular or early imperial times:

'The houses for private individuals, and even for those who had considerable employments in the state, were of a very moderate size. In the early ages of architecture they consisted of only one floor, and the rooms were small.

'It seems apparent that the ancients lived much in the open air, or at least in vestibules, porticos, and peristyles. At a later period, when two or more stories were added to the house, the upper apartments were inhabited by servants and dependants; and, we have reason to believe, that the stairs were high, and generally inconvenient.

'The houses were insulated, to avoid the danger of fire, as also to render them more airy; which appears to have been one of the first considerations of the Latins. Towards the street they had, indeed, as few windows as possible; the light and air introduced through these apertures coming chiefly from the inner courts, or, if the house was situated near the walls, from the circumjacent country. This practice not only made their dwellings more private, but also less subject to be infected by the noxious air, from which even the best regulated cities cannot be entirely exempt.

'The larger houses had a grove behind them, or a few trees in the middle of the court, with a garden, in which herbs and other vegetables were cultivated for the use of the table.

'It is needless to say with what solidity the walls were constructed, as the numerous remains of them clearly evince it: the modern Italians yet persist in this custom, so essential to the salubrity and comfort of their habitations; and, it is much to be regretted, that it is not generally adopted in countries, where a less favourable climate seems to render it absolutely necessary.

'The

'The roofs were as light as possible, and, at the same time, very strong; which advantages they united by the introduction of volcanic scoria, or vases and tubes of "terra cotta."

'It is believed, and indeed almost proved to a certainty, that the ancient inhabitants of Etruria had conductors to prevent the destructive effects of lightning; and, if so, it is more than probable, that this beneficial invention was adopted in many parts of Latium, where Tuscan manners and customs prevailed.

'Some notion of the distribution of the apartments in the houses of the ancients, may be acquired from an inspection of convents and monasteries. These buildings are in general very old, though not of the times which now engage our attention; but they were evidently constructed so as, in some measure, to resemble the fabrics of better ages; as the dresses of their inhabitants give us no very imperfect idea of those worn by their ancestors, their form not having varied for many centuries.

'What constitutes the principal resemblance between the religious houses of modern Italy, and the dwellings of ancient Latium, is the mode of having rooms with only one door, which communicates with the passage, gallery, or court. The Latins in this manner had in each room a door, which led to the portico surrounding the inner court, denominated "peristyle," or, in humbler dwellings, to an open space, called "impluvium;" which, in both cases, formed the centre of the habitation.

'It does not appear that the rooms communicated with each other, and, it is rather remarkable, that, in this instance, the modern Italian houses (convents excepted) seem to be constructed on a plan diametrically opposite; for they consist of a suite of rooms, few of which, perhaps not more than two, can be entered from the staircase or passages. The moderns are also fond of inhabiting the second and third stories, and their staircases are consequently excellent.

'Lions' heads, of "terra cotta," or similar inventions, conveyed the water from the roof, which, falling into the court, was carried off by channels.

'The galleries, eating and sitting rooms of the ancients, were of a size proportionate to the edifice; but the bed rooms were usually small, and had rarely more than one window, which was near the ceiling, to preclude observation, and also, in the first ages, to keep off too much air; as before the introduction of talc and glass, the wind could only be kept out by curtains or blinds, called "carbasa," without side window-shutters.

'The windows appear to have beeen nearly square, except those which came down to the ground, styled "Valvæ;" and Pliny mentions his gallery having them on each side. He also speaks of a sleeping room which had one window to the east, and another to the west.

'Sometimes the rooms, constructed at the end of the house, were curved, so as to admit the rays of the sun at all times of the day; and, it is certain, that the ancients perfectly understood the method of rendering their apartments comfortable, by adapting their aspect to the different directions of the sun, according to the seasons in which they intended to inhabit them.

'The

'The furniture, as far as we can judge from paintings and bas reliefs, and from the remains of what could not be consumed by fire at Pompeïa, was simple, serviceable, and in good taste. The walls, ornamented with paintings remarkable for their lightness and beauty of colouring, appear to have been intended rather to give an air of cheerfulness than of magnificence to the apartments; as we have reason to believe from the numerous specimens which are left us in perfect preservation.

'Of the gardens and pleasure-grounds we can have no means of acquiring information, except by the casual mention made of them in ancient authors. We are, however, told enough to make us conclude, that the Latins, at all times, were fond of flowers, of trees, and of the rural beauties of nature.

'All Italy is a garden, and its least cultivated spots abound in picturesque situations, which the modern improvers in less happy climates in vain endeavour to imitate. When to this we add the taste and knowledge of the ancients, their delight in being seated or in walking leisurely in the open air, and the accounts given us of their sumptuous fish-pounds, aviaries, and menageries, we may form some ideas of the gardens of a Sallust or a Lucullus.

'In the early times of the republic, the mode of living was too frugal to waste much ground on the mere gratification of the eye or the indolent pleasure of wandering through aromatic shrubberies, and resting under domes supported by Corinthian columns. It was from the plough, and not from the xystus or conservatory, that Cincinnatus was called to be dictator.

'But the period at which the "Campagna" must have been most truly interesting, was when a Cato, a Varro, and others, not less distinguished for their love of agriculture than for their military and political talents, inhabited simple but commodious dwellings, rendering the country around them fertile, and its peasants industrious: under their protecting care, and in consequence of their beneficial institutions and exertions, the Latian fields assumed that cheerful aspect which the benignant climate of Italy so naturally promotes; the health and morals of their domestics formed a principal object of their attention; and a contented mind, amidst the placid enjoyments of a vigorous old age, was at once the result and the reward of their rural occupations.'

Their villas, or country-houses, are likewise described.—Under the feudal tenure, and during the civil wars of Italy, in the middle centuries of Christianity, the whole *Campagna* was thickly implanted with Baronial castles and smaller fortresses, to build which the remaining vestiges of Roman architecture were rudely sacrificed; yet, in days of peace, these Gothic chieftains are said to have encouraged literature and the arts, within their gloomy residences.—In a present view of society and manners at Rome, and for many years past, the *Campagna* has held a most conspicuous place; and it has been embellished by rural palaces and gardens erected by Popes, their nephews,

and Cardinals, with a splendour and frequency almost emulous of its former state. Even the towns and villages are now the resort of the humbler inhabitants of Rome; and we select the following sketch of their "*villeggiatura*," or mode of passing the autumnal months in these charming retreats:

'These towns are at present, in general, well inhabited, and they are also the retreat of the Roman nobility and citizens during their autumnal absence from the capital. Some of the Romans go into the country to pass the month of May, but that of October is the time in which they usually leave town; the air being then purified by the rains of September.

'Most of the nobility, and indeed all who are in easy circumstances, either possess or hire houses for this month, at one or other of the little towns within ten or twenty miles of the capital. This is called going into *villeggiatura*; and it forms one of the principal pleasures of their existence. They esteem it not only necessary for their health, but essential to their making a respectable appearance in society; and individuals who have not the advantage of possessing a *casino*, hire lodgings in convents or private houses, for as much of the month of October as their finances will allow.

'Ecclesiastics, lawyers, physicians, and others who dress as *abati*, in black, with short mantles over their shoulders, for the rest of the year, wear coloured coats during this month; and even cardinals change their usual habits for a purple frock. Towards the end of September every Roman appears with a countenance enlivened by the expectation of an agreeable *villeggiatura*, except the few whom business or want of money detains in the metropolis; and these endeavour to console themselves, by wearing the habit of *villeggianti*, and walking in the beautiful villas and vineyards which surround the city.

'None, however, anticipate with so much ardour, or enjoy with so much avidity, the pleasures of the month of October as the scholars, and we may add the masters, of the different colleges and seminaries in which Rome abounds. Each of these houses has a *casino* at or near one of the *castelli*, as the little towns are usually denominated. On the happy day appointed for the change of habitation, a long train of coaches conveys the youthful *villeggianti* to the scene of delight, where, under the eye of their preceptors, they join in all the amusements which the country affords. Their studies are not, however, totally neglected, for, besides the lessons they receive on mineralogy and botany during their excursions, it is remarked, that some of their best exercises are composed spontaneously at these seasons of recreation.

'The time of *villeggiatura* is indeed short, but that very reason contributes to render it more delightful. The mornings are usually employed in walks or friendly visits; in the evening, those who have carriages take an airing, and afterwards, all assemble at one or other of the houses, where conversation and music for the young, and cards for the elder, engage their attention. On these occasions, the nobility sometimes mix with those of an inferior class, particularly where balls

or

or concerts are given. Races, and other amusements appropriate to the country, form also a part of their pleasures.

'The Italians are not fond of solitude; but in these situations they can at once gratify their taste for the beauties of nature and their love of society. The liveliness of imagination and elegant ease of expression which are natural to them, lead us to think them peculiarly formed for conversation; and, although we have mentioned cards and music as attractions, they, in general, require no other inducement for meeting and associating with each other, than the pleasure of conversing. When Cicero says that the principal distinction between the human race and the brute creation, is the privilege enjoyed by the former of conversing together; it is impossible not to think of the Italians, and hold in high estimation a people which possesses in a superior degree this distinguished advantage.

'Dinners are also given by the nobility and opulent citizens, not only by invitation, but to any of their friends who come from Rome, or from the neighbouring *castelli*, without previous advice, to pass the day with them. Few families of distinction go into the country without inviting two or three single men to spend the month of October at their *casino*; and as these are often literary men, (indeed few of those admitted into good society have not some pretension to this character,) the *villeggiatura* usually is productive of poetical compositions, many of which could be cited as specimens of the taste and imagination which distinguish the Romans, and we may say the Italians in general; for it is to be remarked, that Rome being the centre of church preferment for the different states of Italy, society is there composed of men of genius and abilities from every part of the peninsula, and formerly from every country in Europe.

'A society composed of persons such as we have endeavoured to describe, assembled round a learned and respectable prelate, or an amiable woman of graceful manners and brilliant imagination, such as are frequently to be found in this country, will be allowed to give no very imperfect idea of the most rational mode of relaxation, and will recal to the mind of every classical reader what he has been told by Plato and Cicero of the conversations at Athens and Tusculum.

'From these societies, over which preside cheerfulness and decorum, all unmeaning ceremony, affectation, and pedantry, are excluded; the Romans are here perfectly at their ease, and appear to the greatest advantage. Few travellers are at this season in the vicinity of Rome, still fewer are sufficiently acquainted with the language to join in social intercourse with the natives: those who have had that advantage will acknowledge that there is no flattery in the portrait; and others will not be sorry to learn, that the inhabitants of this once celebrated region, though deprived of political influence, and commercial wealth, have yet enjoyments, which being less envied are perhaps more secure.'

Mr. Lumisden has given an excellent plan of the environs of Rome, and we can scarcely follow the itinerary in one that is so meagre as that which is prefixed to the present volume. It commences

commences with an account of the Lake of Albano, and the occasional residence of the Popes at Castel-Gandolfo:

'This village, which takes its name from the autumnal residence of the popes, is situated on a considerable edifice, and commands a noble view of the lake on one side, and of the "Campagna" on the other.

'The church is not large, but had for its architect Cavalier Bernini, who adorned it with a cupola, which produces an excellent effect whenever Castel Gandolfo is seen at a distance: it has indeed altogether a very picturesque appearance, as the pope's palace, with the lofty pines near it, groups well with the adjoining scenery. Over the high altar is an oval picture, the work of Pietro da Cortona; and there is also in this church an altar-piece by Carlo Maratti.

'The pope's palace, which in effect is a castle, was chiefly ornamented by Alexander, the seventh of the Chigi family; who also made a good road from this place to Palazzuolo. It is a builiding of considerable size, and has in it noble apartments, furnished with that dignified simplicity which characterizes the residence of an ecclesiastical sovereign.

'Amongst the paintings are four moon-lights, two flower pieces, dead game and poultry, of great merit: a fine portrait of a pope, by Spagnoletto, the portrait of Bernini, a good head, painted by himself, some cartoons, the sketch of a holy family, and several dishes of old delft, painted from designs of Raphael.

'In a long gallery ornamented with landcapes in fresco, Ghezzi has introduced figures of hermits and peasants resembling different prelates of the court of Benedict the XIVth (Lambertini): this pope, who was a man of wit and learning as well as a good sovereign, delighted in caricatures, and having heard that Ghezzi had drawn in that manner the principal personages at Rome, desired to see him and his sketch book. The painter obeyed very unwillingly, as, amongst the rest, he had not spared his holiness. The pope, however, was not less amused with his own portrait than with those of his subjects, and kept the book, paying Ghezzi very liberally for it, and frequently afterwards employing him.

'Lambertini, in possession of the book, would often shew the cardinals and prelates their resemblances; and if he perceived they were offended, he turned over the leaves, and exhibiting his own caricature, comforted them with the assurance that they were not worse treated than himself. It was to please him, that Ghezzi painted these figures in the gallery: they are not exaggerated to such a degree as to become disgusting, and are rather humorous representations of the different pursuits in which he supposes the prelates to be engaged, than distorted likenesses of their persons and features. Coarseness and vulgarity scarcely ever disgrace the works of an Italian artist.

'There is a small room fitted up by Clement the XIVth (Ganganelli), with a table in the middle for playing "Boccetti." This game, which is a species of billiards, the balls being only thrown by the hand, is much in use throughout this country. The fresco paint-

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ings on the walls represent different scenes in which Ganganelli is introduced walking, conversing, and on horseback.

'He always passed the month of October in this palace, and it was here that he consented to the abolition of the order of Jesuits. Pius VI. never passed a "villeggiatura" here, but used to avail himself of the liberty peculiar to that season in going through the streets of Rome on foot, and visiting artists of merit; in viewing whatever was interesting in the neighbourhood, and in planning improvements for the Vatican Museum.

'The gardens of the papal palace at Castel Gandolfo are not very extensive, but they afford a fine view of the lake and adjoining country. An espalier of roses round the greatest part of the castle has a pleasing effect.'

Scarcely a villa of modern Cardinals and Princes occurs in this route, which had not originally a similar designation. At the *Villa Barbarini* at Albano, are immense ruins of a Palace of Domitian; which still exhibit, even in some of the minuter ornaments of painting and sculpture, a Gallery, before which that of the Thuilleries must hide its diminished head:—it extended nearly a mile, as may yet be accurately traced.

'Cardinal Stuart, usually styled Cardinal of York, has a palace in Albano, which was given him by the Pope. He never resides there, but successively lent it to the Spanish ambassador and to the Princesses Adélaide and Victoire, aunts of the unfortunate Lewis XVI. These respectable and venerable exiles, who took refuge at Rome in the year 1791, left that city in 1796, on the expected arrival of a minister from the French republic, and in 1797, removed from Albano to Naples, from the well founded apprehension of the approach of the French army. In the winter of the ensuing year, they were once more driven from their asylum (at Caserta) by impending invasion, and both died at Trieste in the course of the year 1799.

'This palace, which has in it several good apartments, is furnished in the plainest manner; and in one of the principal rooms are maps of London, Rome, and Paris, as also one of Great Britain, on which is traced the flight of the late Pretender.'—

'A little farther on the road to Laricia is a hermitage, built amidst the vestiges of ancient fabrics, and particularly attractive to the eye of an artist. It cannot be said to stand in a very retired situation; and it used to be inhabited by two hermits, one of whom made too free with the wine-cellar, and the other with the larder, which occasioned frequent disputes between them, till they were reconciled by a judicious vicar, who ordered the first to keep the key of the larder, and the second that of the cellar; after which arrangement they behaved to the satisfaction of each other, and edification of the neighbourhood.'

At Ariccia, is a palace which will communicate to us an idea of pontifical retirement, in the zenith of its prosperity and power:

'*Palazzo*

'*Palazzo Chigi* is a very considerable edifice, and was purchased by that family, with the surrounding estate, during the reign of Alexander the VIIth, towards the end of the 17th century. This Pope, remarkable for his disputes with Lewis the XIVth, was the son of a banker named Chigi, who amassed immense wealth and purchased great estates both in the Roman dominions and in Tuscany, whence he originally came.

'In the chapel is a sketch, on marble, of St. Joseph and the infant Saviour, by Bernini, executed in black and red as a drawing: there is much expression in the countenances. This artist, whose performances, as an architect and sculptor, would have been excellent had he felt the dignified charms of simplicity, was a great favourite with Alexander the VIIth, who is said to have delighted in finery to such a degree, that his morning gowns were fastened by diamond buttons.

'In a small cabinet is a collection of medals, and also many portraits in miniature of the Chigi family.

'One of the lesser rooms contains an assemblage of pictures, representing the Roman beauties of the reign of Alexander the VIIth. It appears to have been the general fashion throughout Europe, in those times, to form similar collections. The courtiers of Lewis the XIVth, and Charles the IId, imitated their masters; and in all these galleries of portraits, that of Hortensia Mazarini is to be observed:

"She through the world (as Waller sings) had run
"Bright as her fellow-traveller the Sun."

Neither is she forgotten here among her countrywomen.

'This palace has in it sufficient room to lodge three or four princely families. It commands a fine view of the park and neighbouring hills. The Prince has a *Casino* at a little distance, which also is seen from the house.'

Our antiquarian readers will be entertained by the following extract:

'The Crater of Nemi is only four miles in circumference, near the surface of the lake; but it opens to a much wider extent on its elevated banks, where the vestiges of ancient buildings clearly prove how well it was formerly inhabited; more particularly to the south and south-west. Julius Cæsar had here a villa which he pulled down, and rebuilt at an immense expence: and the emperor Claudius, considering this spot as a theatre formed by nature for a Naumachia, had often naval combats performed on the lake, while the banks were crowded with spectators. His successors followed his example; and the vessel found at the bottom of this lake in the fifteenth century, (some remains of which are still to be seen under water on a clear day,) was probably belonging to these Naumachias.

'Pope Pius the IId, Eneas Silvius Piccolomini, gives an account of this vessel, which we shall literally translate from his Commentaries, written about the year fourteen hundred and sixty-one, a work truly interesting, instructive, and entertaining, which not only gives a just idea of the important events of his reign, but also describes the places to which he and his court retired for health and recreation, with the

simplicity

simplicity of manner and classical taste of a scholar enjoying his vacation. To an English reader, the early part of these Commentaries is peculiarly gratifying, as he relates his journey through Great Britain with sufficient minuteness.

" Many things prove that this was one of the favourite residences of the Romans, but particularly the vessel, which in our times was found sunk at the bottom of the lake, about twelve ells under water; Cardinal Prospero Colonna, having sent for sailors from Genoa, who had no difficulty in working under water, attempted to raise it, and drew up a broken part, which gave an idea of the form and manner of building.

" The hulk was composed of larch wood three fingers thick; the outer part daubed over with bitumen, and over this was added a silken stuff of a saffron or reddish colour, with sheets of lead, so well fixed down with brazen nails, the heads of which were gilded and close together, that no water could enter: the inner part, that no fire might consume it, was, after a layer of bitumen, covered with an incrustation made of a mixture of iron and clay, such as our geniuses do not understand, and that of an equal thickness to the wood within; so that it was clear the vessel was safe from fire; and the keel and body, divided into their different parts, appeared compacted in the same manner: the length not less than 20 cubits, and the breadth in proportion. They think there was a house built on the vessel, such as we have seen on the Po, belonging to Borsi of Ferrara, or that on the Mincio of Lewis of Mantua, and such as the Princes Electors use on the Rhine. Those who dived to the bottom of the lake said they saw an iron or copper chest, and an earthen hydria (vessel for holding water,) the cover of which was of gilt bronze. This they supposed to be a work of Tiberius Cæsar, as they found many leaden pipes, on which his name was written in capital letters."

' De Marchi also gives a long account of this vessel, which he calls the bark of Trajan, and says it was a hundred and forty yards in length, seventy in breadth, and sixteen in height, supposing it to have been sunk for building. He wrote in the year fifteen hundred and thirty-five, and speaks of beautiful enamelled pavements found by the divers, and many other curious circumstances.'

The author draws a character of the late Pius 6th, which his sad eventful history induces us to wish had been more reconcileable to strict truth: but his prosecutions of the heirs of the Lepri family, and the application of their great wealth to his own nephew, present a reverse of the medal which is here struck in honour of him.

It may suffice to add that no place of antient or modern celebrity, within the confines of that part of the late Papal territory which was called Latium, is here passed without some remarks, interesting to those who either have visited or may visit Italy.

The etchings by the author are twenty in number. They are of that description, and deserve that praise, which are usually allotted

Cornelia Knight

allotted by a professed artist to the works of an amateur: "clever things."—We understand that we are indebted for this work to a Lady, who has before committed her literary reputation to public judgment.

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ART. IV. *Remarks, critical, conjectural, and explanatory, upon the Plays of Shakspeare;* resulting from a Collation of the early Copies with that of Johnson and Steevens, edited by Isaac Reed, Esq., together with some valuable Extracts from the MSS. of the late Right Hon. John, Lord Chedworth. Dedicated to Richard Brinsley Sheridan, Esq. By E.H. Seymour. 2 Vols. 8vo. 1l. 1s. Boards. Lackington and Co.

As many of our readers, after having seen an edition of Shakspeare swelled into one-and-twenty large volumes, may feel surprized at being presented with this farther supply of notes, we shall in justice to Mr. Seymour allow him to give his reasons for publishing them; merely observing that, in this separate form, they are not so liable to the great objection of adding to the bulk and expence of a work which is already heavy and enormous.

Mr. Seymour remarks that

'After the labours of so many acute and judicious men as, during almost a century past, have successively applied their talents to rectify and explain the works of Shakspeare, it might reasonably be supposed, that little room was left for further observation: that an authentic, or, at least, an approved text was firmly established; that all inaccuracies were repaired or noted; that the viciousness of interpolation, and the ignorance or idleness of transcribers and reciters were no longer to be confounded with the effusions of the poet, and that every passage which had languished in the trammels of obscurity, was at length either redeemed to illustration, or abandoned finally to impervious darkness; but a review of the plays, as they have been presented to the public by the last editor, will shew that such expectations remain, even yet, unfulfilled. It is true, indeed, the circumstances attending our great dramatist and his productions must ever leave questionable the authority even of the best copies, for, excepting A Midsummer Night's Dream, we shall not, perhaps, find a single play that is not evidently corrupted; and there exists no other rule whereby we can distinguish the genuine from the spurious parts, but that internal evidence which critical discernment may be able to extract from a patient and minute examination of the earliest copies, the consciousness of a peculiar and predominating style, and the sagacious perception of an original design, howsoever adulterated or deranged by innovation or unskilfulness.

'On this ground, possibly, a rational hypothesis of purity may be erected, whenever there shall come forth a combination of talents and industry sufficient for the task: this, however, is a latitude of criti-

cism, to which no editor, as yet, has extended his enquiry; they have all been satisfied with delivering the text of each drama as they found it, with preference occasionally to the readings of different impressions; and if the choice they made be deemed judicious, so much of their undertaking has been performed: but with regard to those anomalies in which the measure, construction, and sense, are often vitiated, they appear to have been strangely negligent; and, sometimes, more strangely mistaken: the want of meaning can never be excused; the disregard of syntax is no less reprehensible, and every poetic ear must be offended by metrical dissonance.'

The object of the present design, we are told, 'is first to point out some readings, in the early quartos, which seem preferable to those adopted by the last editor; secondly, to substitute order for derangement, by dismissing from the text all such words as have intruded to disturb the metre, without any benefit to the sense, as well as to restore others that have been omitted, to the detriment of both: in the third place, to expose the grammatical anomalies of what kind soever they are: and lastly, to attempt an exposition of many passages, occult or dubious, which appear to have been, by the commentators, either overlooked or misinterpreted.'

Having premised thus much, we shall proceed immediately to some exemplification of the notes.—On a most notable change introduced into the text of Shakspeare by Mr. M. Mason, we have these observations:

"First Part of King Henry IV. Act. I. Sc. I.

"*No more the thirsty Erinnys of this soil*
Shall daub her lips with her own children's blood."

'Those who are not too much frightened by this monstrous personage, which Mr. M. Mason has conjured up from the infernal shades, to usurp a station in the text here, and whose terrible right Mr. Steevens has *commanded* us to acknowledge, will very readily, I believe, be satisfied with the plain sense of the common reading:

"No more the thirsty entrance of this soil," &c.

'*i e.* "No more the gaping fissures—the lips—of this parched or thirsty soil shall be bedaubed with native blood." The personification, indeed, is a little harsh, but the very same thought is to be found in our poet's nineteenth sonnet:

"Deuouring time, blunt thou the lyon's pawes,
And make the earth deuoure her own sweet brood."

"*No more the thirsty Erinnys of this soil*
"*Shall daub her lips with her own children's blood.*"

'I have seldom been so surprised, as when, in the edition of 1793, I saw *Erinnys* advanced into the text, in the place where I used to read *entrance*: I could hardly persuade myself that it was not "the very error of my eyes." This appears to me as bold an emendation as I ever met with, and to be outdone by no achievement of Bentley or Warburton. Mr. Steevens, fully aware that this reading would not

not be generally acquiesced in, seems desirous of deterring opposition, by hurling defiance in the teeth of all who should dare to object to its reception. I confess myself obnoxious to all the censure which is denounced against those timid critics who cannot approve this "*gallant effort*" of Mr. M. Mason, though sanctioned by the deliberate approbation of Dr. Farmer. Why Shakspeare was less likely to be obscure in the fifth line of a play, than in any other, I do not perceive, and wish that Mr. Steevens had informed us. The passage, as it stands, is certainly difficult; but I incline to think it is rightly explained by Mr. Malone, with whom I agree that *her lips* refers to *soil*, and not to *peace*. I prefer *damp* to *daub*: *damb* is the reading of the folios of 1632 and 1664:—the *p* being reversed, (a common error in printing) *damp* becomes *damb*. LORD CHEDWORTH *.'

We meet with the following note on a passage in Macbeth, Act 1. Sc. 7.

——"Besides, this Duncan
Hath borne his faculties so meek; hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off;
And Pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim, hors'd
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind."

'Pity in its most amiable and affecting form, like a naked new-born infant, or a cherubim mounted on the invisible couriers of the divine will, (not the winds, as Dr. Johnson would have it,) shall blow, *i. e.* taint and tumify with horror, in the eyes of all the world, this execrable deed; insomuch that the ambient wind shall be allayed and overcome by a universal shower of tears.'

Again;

"The sightless couriers of the air" are not winds, as Dr. Johnson supposes, but invisible posters of the divine will; that fly unperceived by sense, and unconnected with matter. If winds were meant as the supporters of the babe, the infant would be left in a very perilous predicament, for he must soon be unhorsed by the drowning of the wind.'

This is indeed a very strained and unnatural explanation of a passage which scarcely merits any comment; and it may be

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'* Upon the concluding part of this note of my Lord Chedworth's, I insert an observation of the printer's, with the blunt propriety of which I am sure his lordship himself would have been highly diverted.

"Lord Chedworth has fallen into a curious mistake: the *p* being reversed, *damp* becomes *damd*, and not *damb*. Stick to your last, my lord! *Printer.*"

asked in return, if the winds were not the supporters of the babe, what is meant by his "striding the blast?"

The remark of Lord Chedworth on the words "William Cook," as they occur in the 1st scene of the 5th act of 2d part of Henry IV., will tend to shew how easily a little plain sense will sometimes preclude the necessity of antiquarian research.

"*William Cook.*"—It may be true, that, anciently, the lower orders of the people, had no surnames; but the comment of Mr. Steevens does not tend to prove it, and, indeed, might well be spared. —"The note upon William Cook (says Heron) is in the true antiquarian style, and as such I leave it. Coke, I have no doubt, was a proper name, as well as Canning." By "William Cook," Shallow certainly means William, the cook. Of this I should have thought no one would have doubted. Ld. CHEDWORTH.'

The punctuation in the ensuing passage from Henry VIII. Act 4. Sc. 1. is judiciously corrected:

——— "*This Cardinal,*
Though from an humble stock, undoubtedly
Was fashion'd to much honour: from his cradle
He was a scholar, and a ripe and good one."

'I am surprised to find Theobald's clear punctuation of this passage rejected both by Mr. Malone and the last editor.

"*Was fashion'd to much honour from his cradle.*"

'There is no violence (at least poetic precedent fully warrants it) in saying a man was formed by nature for greatness, that he was ennobled by nature at his birth; but to say that any one was born a scholar, and a *ripe* scholar, cannot be reconciled to any thing like truth or propriety of expression: besides, the passage quoted from Holinshed, which unquestionably was before our author when he wrote these lines, appears to be decisive on the side of Theobald:

"This Cardinal was a man undoubtedly born to honour."

The remark on this passage in King Lear (Act 1. Sc. 1.) is not just:

"*Be this perpetual. (What says) our second daughter*"———
"*I am made of that self metal as my sister,*
And prize me at her worth."———

'This abrupt change of the mood after the conjunction is not warrantable: it occurs again in As You Like It:

"I almost die for food and let me have it."

Here is no change of mood: the construction is—*I* prize *me*, or *myself*, at her worth.

In the same scene, we meet with this note:

"*Time shall unfold what plaited cunning hides;*
Who cover faults, at last shame them derides."

'This passage, notwithstanding the endeavours of the ingenious commentators, remains in p rplexity, both with regard to sense and construction.

construction. Perhaps it is incorrigible. The best I can do with it is this:

" Time shall unfold *that* (which) plaited cunning (*i. e.* specious outsides) hides;
" *Which* covers faults, (but) at last *with* shame derides."

" Who," indeed, might remain, as in the text, for " which." " Derides" in this case, is neuter. Derides, for deride, as it stands in the text, is a sacrifice of grammar, in these works not uncommon, to obtain a rhyme.'

Surely, our ingenious commentators will not look at the obvious meaning of words, else they would find nothing unintelligible in these two lines; the latter of which is almost a repetition of the foregoing, saying that they who for a time contrive to conceal their vices shall in the end be exposed to shame and derision.

Another instance of unnecessary annotation occurs in the 2d scene of the 1st act of Julius Cæsar:

" *If I have veil'd my look,*
I turned the trouble of my countenance
Merely upon myself."

' I do not know what Brutus could mean by veiling his countenance, unless he wore a mask, which is by no means implied: I believe the word has been misprinted, and that we should read " vail'd," if I appear to have a *dejected*, or *castdown* look: " to vail," in the sense of to bow, submit, is frequently occurring:

" If he have power, then vail your ignorance." *Coriolanus.*
" Vailing their high tops lower than their ribs."
Merchant of Venice.'

The alteration is useless.—" If I have veiled my look—if I have thrown a shade of concealment over my looks"—surely this language is sufficiently intelligible.

We are almost inclined to extend this stricture to the notes on a passage in Hamlet, Act 3. Sc. 4. " Whom I will trust as I will *adders fanged*;"—on which it is said;

' This certainly will admit of Dr. Johnson's interpretation, adders, with their fangs or teeth undrawn: but I rather think it means, with their poisonous teeth *extracted*, according to the custom which the Doctor himself adverts to of mountebanks; the prince would trust them only when they were rendered harmless:—thus Hotspur says to his inquisitive wife:

" —— I well believe
Thou wilt not utter what thou dost not know,
And *so far will I trust thee*, gentle Kate."

Shakspeare, we dare affirm, never took it into consideration that these adders might have their teeth pulled out: *fanged*

is nothing more than an usual epithet for *adders:* fanged adders are poisonous or deadly adders.

In the 2d scene of the 4th act of this play, we meet with this note:

"*The body is with the king, but the king is not with the body.*"

'Rosencrantz had asked where the body was? meaning Polonius's body; but Hamlet, under cover of his assumed madness, takes occasion to vent his satire against the king, and replies, "the body is with the king, but the king is not with the body," inferring, that the king possessed only the gross exterior of royalty, while the nobler part, the soul of it, was wanting—this seems to be connected with what follows:

Ham. "The king is a thing ——"
Guil. "Of what, my lord?"
Ham. "Of nothing."

We rather suspect that there is a play on the word King; and that Hamlet's meaning is—"The body of Polonius" (whom he had killed by mistake) "is with the king, my father: but the king, my uncle," (whom he hoped he had killed behind the arras.) "is not with the dead body." That is, Hamlet is lamenting that the Usurper is still living.

Concerning the "green-eyed monster" in Othello, (Act 3. Sc. 3.) so often the object of comment, we have these notes:

"*It is the green-ey'd monster, which doth mock*
The meat it feeds on."

'Sir T. Hanmer reads "make," and the change is so slight, that the succeeding commentators are more solicitous about the sense, than tenacious of the word. Mr. Steevens remarks, that there is no animal that makes its own food, and that, therefore, Shakspeare could never have mentioned such a creature, especially as it is introduced with the definite article, whereby the reader is supposed to be already acquainted with it; but let the critical naturalist consider that a monster is here talked of, and that general rules, of course, will not apply to it.—"A green eyed monster" would nearly have satisfied Mr. Steevens; but does not "the," which here is the same as "that," more closely appropriate the monster to the object which it is meant to illustrate?—and does not the singularity of the attribute, *the making his own meat*, constitute the monstrosity? A tiger cannot, with any degree of propriety, be called a monster, or "the green eyed monster," so long as there are not only multitudes of this kind, but while leopards, lions, and other animals have eyes as green as his; and, with great deference both to Mr. Steevens and Mr. Henley, I cannot but agree with Mr. Monk Mason, who denies that the tiger's mocking or sporting with the animal he intends to devour, is justly figurative of the treatment which a wife receives from the jealousy of her husband: for, besides that the woman, (whom we must here suppose the subject of the mockery) in the interval between suspition

and

and assurance, is neither literally nor metaphorically, neither during her probation, nor at her conviction, *the meat* on which the jealous husband feeds, it is by no means an admissible inference that she is to be destroyed. That is, indeed, the dreadful catastrophe of Othello's jealousy, but it is an extremity of which, as yet, he has no conception; and which Iago, whatever he might design hereafter, would have too much prudence to suggest at present.

"*It is the green-eyed monster,*" &c.

'I think Sir T. Hammer's emendation, "make," might be adopted, and cannot help thinking that Shakspeare meant to refer to some animal, real or fabulous, that makes, or is supposed to make, "*the meat it feeds on*;" of some such he might have heard or read, though which it was be not now known: I think I have heard or read, though I cannot recollect where, of a sort of large dragon fly, that voids a greenish foam from its mouth, and then gradually sucks it in again:—if there be such creature, it would be sufficient to justify the expression. LORD CHEDWORTH.'

We know not, for our part, what monster may be meant: but that Jealousy makes the food which keeps itself alive is in our minds a sentiment not overstrained either in its conception or its expression. Something rather resembling this, though certainly not exactly similar, occurs in Jonson's *Every man in his humour*; where Justice Clement tells the jealous Kitely, who "hopes that as his folly is cured, his shame will be forgotten" —"That will depend upon yourself, Master Kitely: do not you yourself create the food for mischief, and the mischievous will not prey upon you."

We meet with the subsequent note on a celebrated passage in the same play:—(Act 4. Sc. 2.)

"but, alas, to make me
A fixed figure for the time of scorn
To point his slow unmoving finger at!"

"——*Time of scorn.*"

'This expression, which has perplexed the commentators, and may probably for ever perplex them, appears to have issued from a confusion of ideas, which the author did not take the trouble to disentangle or arrange. Othello's first reflection is, simply that he could patiently have endured any temporary or external evil; but to be placed in a situation of endless and unavoidable disgrace, would be enough to convert patience itself into fury. The first part of this sentiment is clearly and beautifully delivered; but in the sequel of the position, "but alas! to make me a fixed figure for the time," he was probably going to say—for the time's abuse, or the scorn o'the time; but "time" and "fixed figure" suggesting the idea of a clock or time piece, he lays hold of it at once, and, without any examination as to general congruity, proceeds to the office of the hand upon the dial-plate—"his slow unmoving finger" seems to mean, his

finger, which, though it does move slowly on, yet, as it can never pass the point of disgrace, may be regarded as standing still.'

On this much disputed point, we are almost inclined to believe that "time of scorn" is little more than a periphrasis for "scorn;"—as "way of life" in Macbeth, for "life"—"way of youth" in Massinger's Very Woman, for "youth," &c.—or that, if more be intended, it is Scorn personified with the attribute of Time—i. e. Eternal or everlasting Scorn. At all events, we do not know why a clock or a time-piece should be supposed to have come across Shakspeare's mind; or, if it had, why that should be called an *unmoving* finger, which always "does move slowly on."

It is remarked on the succeeding passage in the last scene of this play—

"Even but now he spake
After long seeming dead—Iago hurt him;
Iago set him on."—

'This appears to be an awkward interpolation: if Roderigo, in his dying moments, had designed to accuse Iago of having murdered him, he would hardly have minced the matter, by saying he had hurt him; he would at once have said, Iago killed me:—but any thing to that purpose by the poet himself seems either to have been neglected or lost, and the passage must remain thus:

"——Even now he spake,
Long seeming dead, Iago set him on."

We own ourselves surprised at this observation; since it not only shews the writer to be unacquainted with an expression which is commonly used by Shakspeare even in this very play, but also manifests the slight foundation for his hasty decisions in altering the text. Iago *hurt* him—is—Iago wounded him.

In answer to a question from Iago, in another place,

"Are you *hurt*, Lieutenant?"—Cassio replies—
"Ay, past all surgery."

Again, Othello says to the wounded Montano—

"Sir, for your *hurts*, myself will be your surgeon;"

and Montano, speaking of his wounds, exclaims,

"I bleed still, I am *hurt* to the death."—This, we trust, is not 'mincing the matter!'

We must here observe that too much cannot be said in reprobation of the unjustifiable practice, which is so often recommended in these volumes, of altering the text of Shakspeare without the smallest authority for any such change. Sentences, it would appear, are to be rejected, and others supplied, merely because Mr. Seymour imagines that they would be improvements.

ments. These occurrences are so frequent, that it is needless to specify any particular instances. We are continually told, 'this fragment might be spared'—'this should not be suffered to disfigure the text'—'some words followed here, like these'—'perhaps, there was added here,' and so on;—and then so careful is he of the Poet's versification, that he not only 'always suspects corruption or loss when he meets with an hemistich,' but, in the excess of his kindness, he either throws away the offending half line, or patches it up with another of his own *.

We cannot conclude without noticing that, throughout these volumes, we meet with a great many useless notes, which are totally irrelative to the subject; and which, though they may be said to be harmless, still fill up space and add to bulk. Thus in Julius Cæsar, Act 5. Scene 3. we read

"*Oh hateful Error, melancholy's Child.*"

'See Gray's Elegy, Church-yard:

"And melancholy marked him for her own."

What is the possible use of this reference to a passage which has no coincidence of meaning or expression? In Shakspeare, *Hateful Error* is the child of Melancholy: in Gray's Youth, "*Fair Science* frowned not on his humble birth," although "melancholy marked him for her own."—We must in justice to the late Lord Chedworth observe that we do not mean to apply this censure to his illustrations, which are in general well selected and tastefully applied. Indeed, it may be safely affirmed that his contributions form, as far as they go, the most valuable part of the work: a circumstance which particularly attracts our notice, from a consideration of the recent proceedings on the subject of this nobleman's will.

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* This determined spirit of reducing all Shakspeare's lines to regular metre has justly been noticed by Lord Chedworth, 1st part Henry VI. Act 1. Sc. 3.

"*For I intend to have it ere long.*"

'For the purpose of making up this defective line, I wonder we have not been told that we should read *ere* as a dissyllable.'

Lord Chedworth.

O.

ART. V. *A Tour in America*, in 1798, 1799, and 1800, exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture, with its recent Improvements. By Richard Parkinson, late of Orange Hill near Baltimore. (Author of the "Experienced Farmer," &c) 2 Vols. 8vo. 15s. Boards. Harding.

IF we consider this publication as intended to counteract the delusive prospects which have been artfully displayed to encourage emigration, it may be intitled to some indulgence: but the author has so completely "out-*Heroded Herod*" in his declamation, that we dare not screen him from critical justice. America, though not that land of promise and garden of Eden which it has been represented, is not so barren, miserable, and repulsive, as it appears in Mr. Parkinson's delineation; for if we were to give full credit to his statements, it must soon be abandoned by the European race, and suffered to revert to the occupation of its aboriginal inhabitants. Unfortunately for him, however, one part of his narrative is completely at variance with another; and in his indiscreet and often illiberal zeal to expose the Americans, he sadly exposes himself. We are not disposed to be angry with him for his partiality towards his native land, and for preferring to return to it after a few years of trans-atlantic experience: but we disapprove every thing that comes in the shape of illiberal prejudice and misrepresentation; and for the honour and credit of our country, we would shew to foreigners that publications like that which is now before us are not relished in Great Britain. The English reader expects to obtain from the publishing traveller a calm and temperate report; and not a paltry retail of vehement incongruities; to receive from him not the effervescence of angry disappointment, but the narrative of an impartial observer. How little, then, can Mr. P. be adapted to his taste; who, irritated at not finding that America fulfilled his expectations, looks at every object in it through a smoaky glass, and pronounces the whole country to be 'ordained by the Almighty a proper place for convicts, as it would make them repent of their former sins.'

Anti-emigration should have been Mr. Parkinson's head title. In the very dedication, he evinces his aim; in the introduction, he displays the spirit and tendency of his publication; and *qualis ab incepto* he continues to the end. It is, we believe, allowed that the fertility of the soil in America is not equal to that of England; and that a British farmer, accustomed to the habits and comforts of his native country, is by no means qualified for the situation of an American settler: we should approve, therefore,

fore, of the work before us as far as it could tend to set matters in a true light. We take it for granted that

'The great advantages held out by the different authors, and men travelling from America with commission to sell land, have deluded persons of all denominations, with an idea of becoming land-owners and independent. They have, however, been most lamentably disappointed; particularly the farmers, and all those that have purchased land: for, notwithstanding the low price at which the American lands are sold, the poverty of the soil is such, as to make it not to pay for labour; therefore, the greater part have brought themselves and their families to total ruin.'

It is also very probable that, in such a country as America, 'people often are not to be had either for *love or money:*' but that the author should have been 'obliged to clean his own shoes and boots, when he had four servants in the house,' and that he, his wife, and children should be forced 'to rise in a morning to milk the cows when the servants were in bed,' are such instances of insubordination, that we can scarcely conceive how even a republic could exist under similar circumstances. This is not liberty and *equality*, but *the grounds uppermost.*

Mr. P. informs us that he sailed from Liverpool Sept. 3, 1798, and, after a long and bad passage, arrived at Norfolk in Virginia on Nov. 11; and that, intending with other speculations to occupy one of General Washington's farms at Mount Vernon, he took out with himself and family (seven in number, besides two servants) 'two race-horses, six blood stallions, ten blood mares, a bull and cow of the Roolright kind, a bull and cow of the North Devon, a bull and cow of the no-horned York kind, a cow (with two calves and in calf again) of the Holderness kind, and five boar and seven sow pigs, of four different kinds.'

Owing to some untoward events, together with the length of the voyage, he lost eleven horses on the passage; and when he landed the remainder of his live-stock, and (after having first taken care to get a good dinner for himself) began to inquire for hay to give his horses, he was surprised at being informed that no hay was to be procured, and that American cattle subsisted on *blades* and *slops*; meaning by the former the tops of Indian corn, and by the latter the contents of the swill-tub, such as broth, dish-washings, cabbage-leaves, potatoe-parings, &c. He found also that 'the cows eat horse-dung as naturally as an English cow eats hay; and that, as America grows no grass, the street was the cheapest place to keep them in.' Such a discovery was enough to put Mr. P. out of temper: but he appears to rally on obtaining some bunches of these *blades*, and perceiving that his horses liked them very well. His voyage

up

up the Potowmac is related, and his friendly reception at Mount Vernon: but no kindness shewn to him could make him partial to the land, with the appearance of which he was disgusted. He made a tour of five months, and then he settled at Orange Hill: but it is strange that, after his experience of the barrenness of American land, and the poverty and want of honour of the people, he should venture on such an undertaking.

In the course of his rambles, the author tells us with some satisfaction that he delivered several copies of his "Experienced Farmer *," and 'got the money for them.' He seems ready also to embrace any profitable speculation: at one time he thinks of turning Brewer, but then, to his misfortune, he discovers that the Americans drink nothing but water: at another he forms the project of selling milk, and here again he is prevented, because the Americans have no money to pay for it. Though he appears to have been everywhere hospitably received and comfortably entertained, nothing pleased him; and, as the vulgar people say, he has not a *good word* for any thing in America. After his first tour, in the account of which he introduces two narratives of the cruelty of the Indians in the back settlements, Mr. P. settled on the farm at Orange-Hill, and he details the proceedings for seven months. Here indeed we pity him, and his family, who worked very hard, and could procure little assistance. We shall allow him to relate some of his grievances:

'We still remained, without any one to assist us, except the hiring for the ploughing. We had the corn to plant, and the cows to mind, and every thing to do:—and to put us in spirits, now and then an Englishman would come and tell us a most lamentable story of what sufferings he had undergone, that he had been cheated out of his money, and how poor the land was, with all sorts of murmurings; constantly ending by asking my wife and family how they liked America? to which the answer "Not at all" was returned very quickly. It is impossible to express what a man feels in such a situation. I remember one Englishman, after repeating all the things that could fill a stranger's mind with trouble and horror, said with a very heavy sigh as he was going out of the house, "It is the devil's own country to be sure!" Among other things, he had told us of the thunder and lightning, &c.; and some few days after, we had a specimen of this, for such a dreadful scene I had never beheld—it thundered and lightened, blew and rained in such a manner as to swim a great part of our corn out of the drills, and to seem as if there was going to be an end of the world.'—

'Buck-wheat being a crop very much spoken of, I set off to plough three acres and a half for that purpose. The weather was very hot,

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* See Rev. vol. xxix. N. S. p. 375.

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and the land dry; so that I found it stiff work. I completed the ploughing, however, and my sons harrowed it, and by these means we got the buck-wheat sown.—As soon as this was done, it was time to sow turnips. I then began with my sons to drill the land, lead manure, and put in the seed. We could, with very hard work, sow only twenty drills a day; which took five cart-loads of manure, besides having the drills to make, the seed to sow and harrow in, and even all the water to draw out of a well for our cows and horses twice a day:—for there was no water on the farm but in the well close to the house, so that we had at all times between twenty and thirty head of cattle to fetch out of different pastures and water there. —These employments brought us to the time for mowing our hay.

'I had forgot to mention that we had cocked ten acres of clover and leaded it, among other things, before; and had the good luck to meet with a man to mow it, who gave me a promise (of his own accord) to mow the meadow and bring a partner along with him. His wages were a dollar a day, with his meat and a pint of whisky. He mowed nearly an acre, on some days; on the average, about three roods. He having asked for this second job as a favour, and that I would not engage any one else, and the time being appointed, &c. I made myself easy as to getting the meadow mowed; but I never saw him again.—When the time came, I began to enquire for mowers. First one set came and took it to do, and then another; and I found there were a set of people who had made it their business to persuade the men who undertook it, to disappoint me. The deuce a one ever came to begin to mow! and I began to think that I must mow it myself, or else lose the hay,—which was the only thing of any real value on the farm. At last with a great deal of trouble and vexation, I got it mowed with many fresh men, and my sons and myself cocked the hay, and stacked it—and some rare sweats we had! The turnips were ready to hoe at the same time, so that we were pretty full handed; and it was the general talk that we should kill ourselves; and I really think never three people worked so hard in the world for the length of time, and especially in such a climate.'

To add to all these hardships, four of his family were soon afterward seized with the yellow fever; so that 'he and one of his sons, for fourteen days, had all the work to do, to churn, cook their own victuals, and nurse the family besides—a very distressing situation!'—Having, however, weathered these difficulties, Mr. P. quitted his home in order to make a tour to Philadelphia, for the purpose of printing and distributing his "Experienced Farmer." On his return, he continued the proceedings of his farm for a short time, and then made a third tour; after which he resumed the farming journal, and then commenced a fourth tour; so that he did not pass his time with the monotony of the common agriculturist. Opportunities were presented to him for collecting information, and some he has certainly detailed respecting the soil, climate, society, and manners of the Americans: but the whole is so coloured with prejudice,

judice, that it can afford little satisfaction to enlightened readers. We do not consider it as worth while regularly to follow him through the contents of his chapters, which are full of repetitions, but shall deem it sufficient to present some specimens of his representations. He tells us that attempts to make customers pay their bills twice are *frequent* in America; that honest trading can never succeed there; that no transaction in America reflects any discredit on a man, unless he loses money by it; that the Americans want honour; and that, since the Revolution, the people are daily increasing in vice. If, however, he endeavours to lower our esteem for our quondam brethren, he tries to exalt the character of the Negroes; who are said to have 'a *great respect* for the Deity.'—His picture of the religion of the Americans is not more inviting than that of their agriculture:

'The only time I ever went to hear a dissenter preach was at Baltimore, where General Ridgely's lady, Mr. Gough, and several other genteel families, went regularly,—generally twice on a Sunday; and, seeing a great many carriages stand at the door, I was induced to go in, with a party of gentlemen. The man was just beginning to preach. His action was somewhat singular. I thought he was bowing to us, as we went in: but, on the contrary, he continued to dance and jump about in the pulpit; to turn himself round; to make a great noise, and beat the cushion. His language was extremely vulgar and profane, as I thought. As to his discourse, I could not understand its meaning; one reason of which might be that I was not used to such lecturing—for he preached extempore. He shewed his fondness for some particular expressions (which I have now forgotten), by repeating them very frequently. He often mentioned our Saviour; and we, the congregation, (or brethren, as he continually called us,) were to be damned. I thought he meant to explain that we did not humble ourselves enough: but to whom I really could not tell. The word "*damned*" was a very familiar phrase, as much so as if we had been in a cock-pit. I have heard the gentlemen of the church in England complain of being tired with preaching: but I am sure this man must be so; for he worked like a blacksmith with his hands and arms; and with his head and tongue, like an auctioner selling razors and cutlery-ware in a market, or a mountebank doctor on the stage.

'I have heard say there are three preachers at this meeting-house, and they are paid by subscription, which is an usual way of satisfying the pastor in every other religious society. I frequently saw this place on a Sunday. It resembles an auction-room, from their ministers doing duty nearly all day, and very late at night. They sing a great deal; which must be very proper, to give the preacher time to recover his breath: for I really think that Mendoza and Humphreys, when they fought their hard-contested battle at Doncaster, did not fatigue themselves more; nor could they, except their condition gave them more breath; for, at every time the singing act came on, the preacher

preacher panted and blew like a race-horse when he comes in at a four mile heat, and required as much wiping and rubbing. My curiosity was almost as fully gratified at that place, as in farming on American land.'

Cunning is said to be recommended as the most necessary qualification which a man can possess; after which it is very liberally added,

'From their unfortunate independency being obtained by artifice, it strengthens their mind much in the practice: the reader may conceive this to be more likely, when it is known that their chief teachers are Tom Paine, Doctor Priestley, and others of the same description.. Mr. Jefferson, the president, is by many gentlemen in America believed to be an atheist; though, from my own knowledge in being in his company, I have no reason to say so. There are in his writings some allusions to it; and I saw a paragraph in the newspaper, of his having given Tom Paine a pressing invitation to return to America. If so I should think the report to be true.'

Mr. P.'s reason for believing Mr. Jefferson to be an atheist is very ingenious; and we take it for granted that his other conclusions are made with equal ingenuity and accuracy.

As for Agriculture, that must be a very unprofitable calling, if 'each individual's labour does little more than feed himself;' yet, strange to say, the Americans are great exporters of grain. As to trade, no success can be expected in this line; since British goods, he tells us, 'are often sold in America for as little as they cost in England;' yet in another place we are informed that 'he gave a guinea for a blanket in America, which he could have bought for five or six shillings in England.' Other instances of this kind we could subjoin, but we have perhaps taken more notice of such a performance than it merits. The language is often ludicrously incorrect; and when Mr. P. attempts to raise a laugh at America, he is so aukward in the effort that the laugh recoils on himself. 'The bulk of straw (he says) was always very small, compared with the straw produced on the lands in England: indeed, during all my riding in that country, I saw no wastes of any kind, like those in many parts of England; and for a good reason; the crops are so light, both of straw and grain, that they have not much to waste.'—If he has 'entirely freed his own conscience of partiality,' as he states, it is the only court in which, on this score, he will be acquitted.

Mo-y.

ART.

ART. VI. *A general History of the Christian Church*, from the fall of the Western Empire to the present time. By Joseph Priestley, LL. D. F. R. S. &c. 4 Vols. 8vo. 1*l.* 12*s.* Boards. Printed at Northumberland in America, and sold in London by Johnson.

IN a history of the *christian* church, we should be justified in expecting the best and most amiable exhibitions of human nature; and if the conduct of Christians corresponded with the gospel, we should not be disappointed. So far, however, are we from being gratified in this respect, that the records of the church (as it is termed) are more horrible and repulsive than those of the state; and we perceive, in the lives of dignified ecclesiastics, all the bad passions and atrocities which have disgraced the worst of civil rulers. The influence of christianity has been so very inconsiderable on those who have professed to be guardians of the faith, that an account of them cannot, without a palpable misnomer, be called a history of the *christian* church; and the title of a former work by Dr. Priestley, viz. "A History of the Corruptions of Christianity," * would have better suited the contents of the present volumes.

Dr. P. informs us that his object, in compiling this history, was 'to inspire the true spirit of christianity;' and if, by depicting the effects of ecclesiastical pride and ambition, of popish arrogance, and of monkish superstition; if by shewing the consequences of zeal engrafted on ignorance, and those of persecution substituted for argument; if, in short, by explaining how strenuous have been the exertions made in every age to obscure and pervert the gospel, and how little has been done to preserve its purity and simplicity; if the accomplishment of these objects has a tendency to abate spiritual tyranny, to promote inquiry and toleration, and to leave truth entirely to her own resources, some good will certainly arise from the narratives which he has placed before us. It is impossible to read them without lamenting the numerous errors which were soon blended with the gospel; or without being astonished at the pre-eminence of power at which the pretended successors of the humble "pilot of the Galilean lake" gradually arrived: by which they obtained precedence over the kings and potentates of the earth, and, in contempt of the express injunction of the Saviour of the world, employed the sword for the propagation of his religion. The experiment has been bloody, but it has been very instructive. Nothing has more completely exposed their fallibility; and we hope that the time is not far distant, when the heads of all churches

* See M. R. Vol. 68. p. 515. and Vol. 69. p. 89.

will

will disclaim the use of external violence, in propagating or defending religious truth. *Non tali auxilio res eget.* Persecution is in the highest degree disgraceful. Even its iniquity is surpassed by its stupidity. It is a declaration that the cause, on the side of which it is employed, cannot stand a fair contest; for who that could triumph by evidence and argument would condescend to use the weapons of fraud, of force, and of cruelty?

While, however, ecclesiastical history completely demonstrates the inefficacy of persecution, and while it excites us to respect the patience and fortitude which good men have displayed in maintaining their principles under the worst of tortures, it teaches us that suffering for conscience-sake is not a test of truth, but only of sincerity. All sects and religions can produce "a noble army of martyrs," who have preferred death to a base compliance with the injunction of their misguided persecutors: but opinions which are palpably absurd, and practices which originated in the most ridiculous superstition, cannot be intitled to our acquiescence because some individuals have sealed their attachment to them with their blood; since on this ground we should be obliged to receive both doctrines and rites of the most opposite complexions. For a considerable period of ecclesiastical history, we perceive human nature in the most degraded state; and what was called christianity was no better than paganism. The light of the gospel was totally eclipsed, and stupid controversies, idle ceremonies, and senseless piety, occupied its sacred place. The pretended conservators of divine truth, blind to its real interest, were occupied only in augmenting their spiritual authority, and in subjugating the world to the most depressing servitude. Hence the chief portion of the annals of the church is a history of the rise, dominion, and decline of popery; and the reader is obliged to labour through many gloomy centuries, before the horizon is brightened by any chearing rays. At last, the dawn appears, and a prospect which is pleasing to the good and wise is presented to our view. But we must attend to the historian.

Though in the former part of this work * Dr. Priestley composed, as he assures us, altogether from *original writers*, he does not profess, in the formation of these volumes, to have consulted original documents,—which would have been a task of infinite labour, and indeed for him impossible,—but to have compiled them from the best general authorities, a list of which will be found at the end of the prefaces to the first and last volumes. He acknowleges that he has been parti-

* M. R. Vol. iv. N. S. p. 198.

cularly indebted to the work of M. Fleury; who is pronounced by him to be the most elaborate and at the same time the most faithful of all general ecclesiastical historians. Following in some measure the plan adopted in the first part, he continues to divide the history into *periods*, according to important events, and not into *centuries*, after the manner of Mosheim and others. In the choice of materials, he states that he has been attentive to select such articles as appeared to him the most interesting and instructive. Mosheim, he admits, contains a fuller account of many circumstances than his own pages afford, but he has given a more detailed narrative of many which the former had either wholly omitted or slightly mentioned, and he has carried his history down to more recent times.

Dr. P. does not assume the pomp and majesty of the historic style, but has composed an easy and occasionally a negligent narrative. His peculiar opinions, though not concealed, are not obtruded; and he endeavours to enlighten by facts rather than by studied reflections. Above all, he prides himself on his candour; and on this subject he shall speak in his own words:

'Notwithstanding what will be called my peculiar sentiments, and of course my bias in favour of them, I hope that the most prejudiced of my readers will not think me destitute of candour, even with respect to those who differ from me in the most important articles. I will even venture to say that no ecclesiastical history that I have seen is equally candid. My own observation and experience have, I hope, taught me the allowance that is due to the force of prejudice in the best disposed minds, and the absolute impossibility of access to truth in certain situations.'

As a specimen of his candid discrimination, we adduce the following passage, from a subsequent part of the preface:

'Tho' I have no doubt of the papacy being the *Antichrist* of the New Testament, and that it is devoted to destruction, the character I believe belongs to the *power*, and by no means to all the *individuals* who have been possessed of it. Some of the popes, even after the power was most clearly antichristian, *drunk with the blood of the martyrs*, were men of excellent characters, truly pious and conscientious, and at least as free from the spirit of persecution as the Protestants.

'The English hierarchy during the reign of Elizabeth and the Stuarts, a period of more than a century, discovered a true persecuting spirit; and the Puritans in England, and Presbyterians in Scotland, suffered almost as much from Protestant bishops as the Protestants had done from the Catholics. But notwithstanding this, great numbers of the English clergy, in the worst of times, were as truly pious and exemplary as those who were persecuted by this church. The Presbyterians themselves, and I fear every other denomination of Christians, made a similar use of civil power whenever they were possessed of it. But in all these cases Christian candour will make the same

same distinction between the power, and the individuals who belonged to the body that exercised it. However, when these great *offences come*, offences by which Christianity is disgraced, *woe will be to them by whom they come.*'

As the two volumes, which we have formerly noticed, bring down the general history of the Church to the fall of the Western Empire, including thirteen periods, this continuation commences with Period xiv, 'From the Fall of the Western Empire in A. D. 475 to the Rise of Mahometanism in A. D. 622.' This period is subdivided into sections, occupied with accounts of the various denominations of christians which then prevailed; of the state of Heathenism and Judaism; of the efforts of persecution and of the progress of Christianity; of the state of superstition and of the power of the popes; and a distinct section is assigned, at the end of this and every subsequent period, to Miscellaneous Articles.

When austerity is considered as an essential part of religion, or as necessary to obtain the praise of eminent piety, men, either from a principle of devotion or a motive of vanity, will invent and persevere in the most singular mortifications. The *Stylites*, so named from living on pillars, are striking exemplifications of this remark. Their sufferings must have been severe in the extreme: but if they could bring Emperors to prostrate themselves before their column, they felt themselves rewarded. Dr. P. instances Simeon and Daniel, the former of whom lived 36 years on columns of different altitudes, and was visited by the Emperors Marcian and Leo. The latter was still more highly complimented:

'Accompanying his brother in a journey to Antioch, he saw Simeon on his pillar; and being permitted to go up to him, he received his benediction. On Simeon's death he fixed himself on a similar pillar at Anaplus, near the mouth of the Euxine sea. The situation of this place, subject to severe storms of wind and rain, made his mode of life a harder discipline than that of his predecessor. One winter he was nearly carried away by the wind. It stripped him of his clothes, and he remained almost dead with cold. Notwithstanding this, he lived in this manner to the age of eighty. In this situation he was ordained a priest by Gennadius patriarch of Constantinople, who went up to him on his pillar to give him the communion. The Emperor Leo often visited him, and shewed him great respect. He even built a monastery for his disciples near to his pillar, and a place to receive those who came to visit him, and also an oratory in which to deposit the remains of Simeon, which Daniel had got translated from Antioch. Gubar, king of the Lazi, having come to renew his alliance with the Romans, the Emperor took him to Daniel, as the most extraordinary person in his empire, when the king prostrated himself with tears before the column, and the Stylite was

made arbitrator of the terms of the treaty. This prince never afterwards sent any message to Constantinople, but he desired the prayers of Daniel.'

This 'happy refinement in mortification' resembles the merit of the Fakeer with his ten-penny nails. Ridicule is the sure remedy for such folly.

We expected Dr. P. to comment at some length on the rise of Mohammedanism: but he has not added to the concise details of Mosheim; though he has subjoined a remark at the conclusion of the section, which obviously presented itself to a man of his sentiments:

'When we consider the extreme bigotry of the catholic christians at the time of the propagation of Mahometanism with respect to the most prominent doctrine of the Mahometan creed, viz. that of the unity of God, in opposition to that of a trinity in the divine nature, we cannot be surprized at the offence that was taken at it, and that Mahometans in return should entertain an utter detestation of the creed of such christians.'

It will not be required from us to enlarge on the idle disputes and singular fancies which prevailed in the middle ages, nor to mark the gradual decline of knowlege, and the progress of credulity and superstition. That there have been examples of the purest piety and virtue in the most degraded age of the church, and that some remains of good sense existed among the common people in spite of the endeavours of the clergy to deprive them of it, we are inclined to believe; yet we are sorry to say that scarcely any traces of them appear for a long course of years. In the period from the accession of Otho A. D. 936, to the conquest of Jerusalem by the crusaders in A. D. 1099, the state of religion is reproachful to human nature, and could scarcely have been endured, had not the common people been *brutified:*

'At the accession of pope Gregory VI. the temporalities of the see were so much diminished, that, excepting a few cities near Rome, and the oblations of the faithful, little remained for his subsistence; all the distant patrimony being occupied by usurpers. Rome itself was full of assassins and plunderers. They fought even at the altars, and on the tombs of the apostles, to carry off the oblations, and use them in feasts with their prostitutes. At Rome there was a singular kind of abuse, to which Gregory VII. put a stop. There were sixty persons called *Mansionaries*, habited like priests, at the church of St. Peter, who made the pilgrims believe that they were priests, received their offerings, and gave them absolution: and at night, on the pretence of guarding the church, they went out, and committed all kinds of crimes.'

With the notions which prevailed in the eleventh century respecting holy places, relics, and pilgrimages, the project of the

crusade was in complete unison. Godfrey's reply to those who offered him a crown of gold, on his conquest of Jerusalem, was, as Dr. Maclaine remarks, "sublime in the eleventh century:" but it was perfectly in character with the leader of such an expedition. At his Saviour's tomb, for the recovery of which from the infidels he had been fighting, it was natural for an enthusiast to reject the ensigns of royalty, with saying 'that he could not bear the thoughts of wearing a crown of gold in that city where the King of Kings had been crowned with thorns.'

The crusade, which evinced the superstition of the times, was one of the first means by which the cure of that superstition was effected; and very extensive benefits resulted to Europe from this religious quixotism. Dr. P. adverts only in a cursory manner to this circumstance; thinking, perhaps, that a detail of the effects of the crusade belongs rather to civil than to ecclesiastical history. We shall, however, transcribe his summary of it:

'A great advantage accrued ultimately to the community at large from many of the great landholders on this occasion selling their lands, and often at low prices, in order to equip themselves for this expedition. However, they chearfully sold their possessions, and abandoned their wives and families, with every thing else that was dear to them. Public robbers confessed their crimes, with a view to make atonement for them in this holy war; some debtors went to avoid their creditors; some were, no doubt, induced to go from a principle of honour, and some were ashamed to stay behind; and many women went in the habit of men.'

Tasso's female warriors, in his *Gerusalemme Liberata*, are therefore not out of character.

Among the miscellaneous articles at the end of the above mentioned period, the historian hails the dawning of art and science, and introduces to our notice Guido, a monk of Arezzo; who, at the beginning of the eleventh century, invented the use of notes in music. Dr. P. informs the reader that Guido improved the *Gamut* 'by affixing to the letters certain syllables, extracted from a hymn to John the Baptist, for the purpose of intonation, which was the origin of *solfaing:*' but he does not give the lines of the hymn, the first syllables of which furnished Guido with the names of the notes in the Gamut. They are as follow:

Ut queant laxis
Resonare fibris
Mira tuorum
Famulorum gesta,
Solve polluta
Labia reatu.

The 12th century saw the papal power at its height; when the Church had ingulphed the State, and when Emperors and Kings found themselves in the humiliating situation of mere vassals to the Roman Pontiff. It has been remarked that a continual action and re-action prevail in human affairs, and that evils work their own remedy. We will not assert that this instance is an exception: but a considerable period elapsed before any symptoms of amelioration appeared. The princes of Europe remained long under ecclesiastical vassalage; and the clergy assisted the court of Rome by "dazzling the feeble eyes of the people with the ludicrous pomp of gaudy worship, and by leading them to place the whole of religion in vain ceremonies, in bodily austerities, and in a blind veneration of their order." Though, however, in the next century, they prohibited the use of the scriptures, and pronounced the burning of heretics to be 'burnt-offerings well pleasing to God,' they could not maintain their vicious pre-eminence, and the seeds of the reformation were sown. We cannot say how far the credulity of the people extended: but such fabulous relations as the following, extracted by Dr. P. from Fleury, will shew what kind of substitutes were given to them for the gospel narratives, which were withholden, while the profligate sale of indulgences proves the care that was taken of the general morality by their ghostly leaders. Numerous instances of this kind might be adduced, and it is not unprofitable occasionally to advert to them. On the delivery of the Virgin Mary, this apocryphal tale was circulated as genuine history:

'When her hour was come, which was Sunday at midnight, the virgin got up, and leaned against a pillar, while Joseph was sitting, concerned that he could not provide what was required in her circumstances. However he rose, and taking some hay from the manger, laid it at her feet; and then as he was looking another way, the Son of God came out of the womb of the virgin, without giving her any pain, and lay on the hay that was at her feet. She then took him up, embraced him tenderly, placed him on her knees, and washed him with her milk which flowed from her in great abundance, then wrapped him in a vail, which she took from her head, and placed him in the manger. After this an ox and an ass, falling on their knees, put their mouths to the manger, and breathed on the child, to warm him, as if they had known who he was. The mother then fell on her knees, and adored him, giving thanks to God, and Joseph did the same. Bonaventure said he had these particulars from a friar of his order, to whom the virgin herself had revealed them.'

Such relations as these correspond with the curious investigations and disputes which then prevailed. It became a matter of sage inquiry 'whether, if the consecrated host fell into the dirt and was eaten by mice, the body of Christ remained in it

or

or deserted it?' and in Italy there was 'a contest between two cities about the ring with which Joseph was married to Mary.' Dr. P. considers the Infidelity which in the 13th and 14th centuries discovered itself, by means of the study of philosophy, to have been of great use in detecting and exposing the corruptions of Christianity; and he expresses his obligations to unbelievers for their assistance in this useful work.

We now hasten to the period of the Reformation; the instruments of which were chosen by Providence from that order of ecclesiastics which was regarded by the Popes as the chief support of their power. Dr. Priestley pays due respect to our countryman Wickliffe, who may be considered as the great precursor of the Reformation, and to John Hus and Jerome of Prague, who followed his steps on the continent. He does not forget, moreover, to notice among his miscellaneous articles the invention of printing, which preceded the preaching of Luther about 70 years: but he has not descanted so much as we should have expected from a philosophical historian, on the singular aid which this art afforded to the Reformers. Had Wickliffe been thus assisted, he would probably have anticipated Luther, and been decked with the glory which now circles *his* brow. The Press may be said to have a million tongues. By the facility with which it multiplies copies, it enables multitudes to take part in every inquiry. By its operation Luther's preaching extended beyond his monastery; and his writings, instead of being confined to a few, obtained a boundless circulation. While the Press exists, an age of darkness cannot return.

The circumstances attending the reformation by Luther have been so often and so minutely related, that we need not now advert to them. Suffice it to observe that Dr. P. has fully displayed this commencement of Protestantism, and has subjoined his account of Luther's exertions and success, details of the Reformation in Swisserland, the Low Countries, Spain, France, England, Scotland, and in the northern and eastern countries of Europe. The dissolution of the Monasteries forms a prominent feature of the Reformation in our own country; and the historian, with all his candour, is forced to admit that the charges of immorality brought against them in the report of the visitors are for the most part well founded.

A distinct section is employed in an account of the English Martyrs, Dr. P. observing that 'nothing can contribute more to give a just idea of the spirit of the different parties, viz. the Catholics and the Protestants, at the time of the Reformation, than the history of the persecution of the latter by the former, where we see the temper and behaviour of both.' It is painful

to read this section; and if the fact which Dr. P. mentions should abate our sympathy towards the martyr, it does not diminish our abhorrence of persecution:

'There is a circumstance deserving of particular notice in the history of martyrdoms, which is that strong mental feelings overpower, and in some measure counteract, those of the bodily senses; so that the pain of torture is less sensibly felt.

'This was exemplified in the case of Thomas Tomkins. The cruel Bonner, thinking to overcome his constancy by the sense of pain, had a lighted candle held under his hand in his own presence till, as the historian says, "the sinews shrunk, and the veins burst;" and yet he afterwards told a friend of his, that "his spirit was so wrapt that he felt no pain."

This subject of religious persecution is renewed at some length in the last volume, which contains affecting particulars of the cruelties inflicted on the French Protestants, before and after the memorable revocation of the edict of Nantz:

'The cruelties (says Dr. P.) exercised on the Reformed in France, ever prior to the revocation of the edict of Nantes will hardly be believed of a nation so far advanced as the French nation then was in civilization. For humanity is always expected to accompany politeness. But when a peace was concluded with Spain, soldiers, chiefly dragoons, were dispersed through the country, authorised to live at free quarters on all who would not conform to the established religion; and to succeed in this they, at the instigation of a bigotted clergy, were guilty of the most shocking cruelties.

'Besides plundering their houses, they exercised the most inhuman torments. To some they sent drummers who beat night and day to prevent their getting any rest. Others, and even persons of quality, they compelled to turn spits till they were almost roasted. Sometimes they heated bars of iron, and made them put their naked feet upon them, till they promised to go to mass. Others they put into deep wells till they were almost killed with cold, and tormented them in other ways too tedious to relate. Great numbers were put to death secretly, others perished in cold and noisome dungeons, and some they transported to Canada, but it is thought that they were generally drowned when they were out at sea.'

In the sufferings of Marolles, Le Fevre, and Mauru, which are also related in this work, a refinement of cruelty appears that reflects the highest disgrace on the Government which ordered its infliction. To endeavour to overcome an individual's constancy, and to conquer his attachment to religious principle, by the studied application of pain and privation, cannot be too pointedly reprobated. "'Tis excellent to have a giant's strength, but tyrannous to use it like a giant." The giant, however, of earthly power, is often disappointed. He acts on the principle of Claudio that

"The

" The weariest and most loathed worldly life
That age, ache, penury, imprisonment,
Can lay on nature, is a paradise
To what we fear of death"—

and therefore he thinks that, by threatening the life of his victim, he shall wring from him a renunciation of his faith: but they who are fully assured of the truth of the Gospel will disappoint the basely calculating persecutor; they who imbibe its spirit will neither employ the persecutor's weapons, nor rejoice in their use, as the court of Rome did on the arrival of the news of the massacre of St. Bartholomew.

When the author passes to a review of the conduct of Protestants towards each other, he is not less strong in his condemnation of the persecuting spirit by which their cause has been disgraced. He particularly reprobates the severity of Queen Elizabeth and James I. towards the Puritans, and makes the following remark on the issue of the conference at Hampton Court:

'Had the bishops of that time been men of moderation, and the king been possessed of the *wisdom* with which he was complimented, the Puritans might have been easily satisfied, but the opportunity was lost, and never returned. It is evident, however, that Divine Providence had something greater and better in view, by the continuance of the persecution, grievous as it was, than the successful termination of that conference. James and the Stuarts were but the Pharoah in the business, and the Puritans were not then sufficiently disciplined. They had much to learn, especially with respect to toleration, which nothing but their sufferings could effectually teach.'

In a preceding page, Dr. P. joins with other historians in regarding Persecution as the book in which the Puritans learnt civil liberty:

'After attending to the history of the Puritans in this reign of Elizabeth, we cannot wonder at their becoming advocates for civil liberty. Oppression made them feel the want of it; whereas the members of the establishment, in consequence of being favoured by the court, became attached to it, and were advocates for the doctrines of passive obedience and non-resistance, as they continued to be in the succeeding reigns. In the early part of the reign of Elizabeth there was no difference between the Puritans and others on this subject. Nay they took every opportunity of professing obedience to the queen in all cases in which conscience was not concerned, and perhaps they attended less to things of a civil nature, and were more indifferent about them, in consequence of being more occupied about religion than other persons. But a change in their situation led them to reflect, and change their opinion, when probably nothing else would have done it.'

If the sect of the Quakers will not admit the remark which Dr. P. makes on *the light within*, 'that with many it is considered as nothing more than the light of conscience,' they will not be displeased at being reported by him as the most orderly of all societies.

The view of Methodism in England is short, and not flattering to its founder John Wesley, who is not mentioned by Mosheim *. In the narrative of recent events in England, we expected to find an ample detail of the riots at Birmingham, but at this subject Dr. P. only glances in a short note.

A sketch is given of the progress of infidelity, with judicious animadversions on the works of the most celebrated infidel writers. The projects in England and France, to conduct religious worship on the principles of deism, provoke this remark from the historian:

'An attempt was made by the enemies of christianity to substitute in the place of christian worship one of simple deism, and the government favoured it by allowing the *theophilanthropists*, as they called themselves, the use of the churches. An attempt of the same kind had been made in London some years before, and a scheme of the same nature had been proposed by Voltaire. But it appeared from all these schemes, and from this in France as well as the others, that where there is no belief of revealed religion, there will be no zeal for any, sufficient to keep up any form of worship. These societies, favoured as they were, sunk gradually into neglect and contempt.'

In conclusion, we find a section on the situation of religion in the United States of North America; and we shall finish our extracts with a passage from this part of the work:

'By the general constitution made for all these states, now united under one government, in A. D. 1776, it is declared that "No religious test shall ever be required as a qualification to any office of public trust." It is a glorious example that this country is now setting to the christian world, shewing not only the perfect safety, but many positive advantages, not only of universal toleration, but of the exclusion of any establishment of religion whatever, the civil government having no more to do with it than with philosophy or medicine. Here are Catholics, Episcopalians, Presbyterians, with Seceders of various kinds, from Scotland, Independents, Baptists, general and particular, Quakers, Universalists, Lutherans, Calvinists, Mennonists, Dunkers, Moravians, Methodists, Sandemanians, Swedenborgians, Unitarians, and Jews, which are probably more than can be found in any other christian country. And yet they all live, and have intercourse together, in perfect harmony; and in any common cause act heartily together, those whose religion forbidding them to

* Indeed Mosheim, in his short sketch of the Eighteenth Century, professes to have an imperfect knowlege of the religious sects in England.

fight,

fight, paying their quota of expence without complaining. They not only give no disturbance to the state, but are ready to render to each other every office of good neighbourhood and humanity. At the same time there is, I believe, as much real religion and christianity in this country as in any in Europe. The majority, as every where else, attend more to the forms than the substance of religion; the wealthy are in general mere worldly minded men, christians in name only, while too many in the lowest ranks are vicious and profane; but so, I fear, they are every where, while many who think themselves particularly knowing with respect to religion, and take the lead in their respective sects, especially the Presbyterian, are chargeable with bigotry, and shew the spirit of intolerance without the power. But wherever there is religion, there will be some of this character. At the same time there are, I believe, in these States fewer professed unbelievers than in any other christian country.'

This general history, which embraces many more objects than we could find time or space to enumerate, is judiciously divided into 24 periods, and the matter of it appears to us to have been carefully arranged. It is the last and the most useful of Dr. Priestley's publications. At the end, we find a chronological table of events, civil and ecclesiastical; a view of the succession of the Popes, and of the principal temporal sovereigns with whom they were contemporaneous; and an alphabetical index, which is said to be pretty copious, but which is by no means complete. No mention is made of the *Swedenborgians* in the body of the work, but some notice is allotted to this sect in the preface to the last volume; and the historian takes his leave of the Jews with seriously lamenting that it has not been in the power of any who have recently addressed themselves to this people, to draw their attention to the subject of the christian religion.

Mo-y.

Art. VII. *Epistles, Odes, and other Poems.* By Thomas Moore, Esq. 4to. 1l. 11s. 6d. Boards. Carpenter. 1806.

When the author of this miscellany presented himself to our notice some years ago, under a fictitious name *, (that of Little,) we gave him, with some praise, much good advice, which we regret to find that he has neglected in the publication before us. We considered him, at that time, as a young man of talents adapted to better purposes than those on which he had bestowed his exertions; and we expressed our hopes that he would turn his views to more worthy objects. Limited, as his poetical powers generally seemed, to florid and

* See Rev. Vol. xxxix. N. S. p. 174.

sometimes

sometimes quaint description, a warmth of feeling, and an intermixture of elegance of expression, were occasionally discernible, which reminded us of the better times of Poetry; and which afforded reason for expecting that a due application of the file might impart superior merit to his succeeding productions. Far from realizing these agreeable prospects, we have now to complain that Mr. Moore has emptied the rough drafts of his Portfolio before the public, to make up a sizeable volume in Quarto. He has indeed candidly acknowleged the defects of his miscellany, in these sentences of his preface:

'With respect to the poems in general, which occupy the following pages, I know not in what manner to apologize to the public for intruding upon their notice such a mass of unconnected trifles, such a world of epicurean atoms as I have here brought in conflict together. To say that I have been tempted by the liberal offers of my bookseller is an excuse which can hope for but little indulgence from the critic; yet I own that, without this seasonable inducement, these poems very possibly would never have been submitted to the world. The glare of publication is too strong for such imperfect productions: they should be shewn but to the eye of friendship in that dim light of privacy, which is as favourable to poetical as to female beauty, and serves as a veil for faults, while it enhances every charm which it displays. Besides, this is not a period for the idle occupations of poetry, and times like the present require talents more active and more useful. Few have now the leisure to read such trifles, and I sincerely regret that I have had the leisure to write them.'

Is he really serious, however, in preferring a pecuniary benefit to his literary reputation? "*We would not hear your enemy say so* *." The same plea may be urged by every low vender of obscenity who comes under the lash of the law:—but from a gentleman whose attainments are beyond the common rate, this will hardly be deemed a sufficient apology for the obtrusion of compositions on the public eye, which we are equally sorry that his leisure permitted him to write, and that our duty has compelled us to read.

Erotic poems, like those which constitute the principal bulk of this volume, cannot, *ought not* to please by exhibiting open depravity. If their authors can ever be forgiven, it is when they divert the fancy by the seductions of wit and taste, from the contemplation of the real grossness of their subjects. We endure the figures of the goat and the satyr only when they are introduced as parts of an agreeable landscape. Even this humble praise Mr. Moore must have divided with

* Shakspeare.

——"Carew,

—" Carew, Sedley, half a hundred more,
Like twinkling Stars, the Miscellanies o'er :"

but he has substituted mere sensuality for refinement; and he has indulged in the repetition of scenes which disgust the moralist, and which quickly pall even on the true voluptuary.

If we find so much cause for disapprobation in the morality of these poems, we can discover little room for praise when we consider them as works of taste. The perpetual recurrence of a few ideas, the careless lines, the ill-moulded phrases, and the poor conceits, which beset us throughout the volume, render it far inferior to the author's former productions. Most of the poems before us read like faint copies of Mr. Little.

In making these free remarks, we are aware that we are criticizing a member of the poetical corps who does not limit his resentment to Iambics: but, though we have no curiosity to ascertain the contents of his pistols, and are far from intending him any personal offence, we must express our objections to his Verses,

" *Hors qu'un Commandement exprès du Roi nous vienne* *."

For nearly threescore years, we have exercised this privilege; and never have we either felt disposed or found ourselves required to exchange the quill for the sword. Our office is to correct, not to wound; and our wish is to be thanked, not to be *wounded*.

Many verses here occur to our view, in which the author loves one lady because she resembles another lady: which we confess does not accord either with our notions of Gallantry or our ideas of Poetry:

' Yes if 'twere any common love,
That led my pliant heart astray,
I grant, there's not a power above
Could wipe the faithless crime away!

' But, 'twas my doom to err with one
In every look so like to thee,
That oh! beneath the blessed sun,
So fair there are but thou and she!

' Whate'er may be her angel birth,
She was thy lovely perfect twin,
And wore the only shape on earth,
That could have charm'd my soul to sin!

' Your eyes!—the eyes of languid doves
Were never half so like each other!
The glances of the baby loves
Resemble less their warm eyed mother!

---

* Moliere, *Le Misantrope*.

'Her lip!—oh, call me not false hearted,
When such a lip I fondly prest;
'Twas Love some melting cherry parted,
Gave thee half and her the rest!'

This is very watery and maukish praise. How much more warmth and delicacy are displayed in the rough-spun lines of Donne!

"Thou art not soft, and clear, and straight, and fair,
As Down, as Stars, Cedars, and Lilies are,
But thy right hand, and cheek, and eye only
Are like thy other hand, and cheek, and eye *."

The following lines, which were probably intended to be very elegant and gallant, are made up of flimsy conceits;

'On seeing her with a white veil and a rich girdle.

'Put off the vestal veil, nor oh!
Let weeping angels view it;
Your cheeks belie its virgin snow,
And blush repenting through it.

'Put off the fatal zone you wear;
The lucid gems around it
Are tears, that fell from Virtue there,
The hour that Love unbounded it.'

We feel a greater disposition to severity when the author descends to this mere prettiness of style, because he has shewn, in some preceding verses, that he can write well when he chooses. The ensuing lines, from a poem composed on his arrival in America, deserve praise:

'Thrice happy land! where he who flies
From the dark ills of other skies,
From scorn, or want's unnerving woes,
May shelter him in proud repose!
Hope sings along the yellow sand
His welcome to a patriot land;
At once, the mighty wood receives
The stranger in its world of leaves,
Which soon their barren glory yield
To the warm shed and cultur'd field
And he, who came, of all bereft,
To whom malignant fate had left
Nor home nor friends nor country dear,
Finds home and friends and country here!'

A farther acquaintance with the country does not seem to have improved Mr. Moore's good opinion of the American character and manners. In his Epistle from the City of Wash-

* Sappho to Philænis.

ington,

ington, we meet with some vigorous but too often unpolished lines, which denote an alteration of sentiment:

'In fancy now, beneath the twilight gloom,
Come, let me lead thee o'er this modern Rome,*
Where tribunes rule, where dusky Davi bow,
And what was Goose Creek once is Tiber now!†—
This fam'd metropolis, where Fancy sees
Squares in morasses, obelisks in trees;
Which travelling fools and gazetteers adorn
With shrines unbuilt and heroes yet unborn,
Though nought but wood and ‡ ********* they see,
Where streets should run and sages *ought* to be!
'And look, how soft in yonder radiant wave,
The dying sun prepares his golden grave!—
Oh great Potowmac! oh yon banks of shade!
Yon mighty scenes, in nature's morning made,
While still, in rich magnificence of prime,
She pour'd her wonders, lavishly sublime,

'* "On the original location of the ground now allotted for the seat of the Federal City (says Mr. Weld) the identical spot on which the capital now stands was called Rome. This anecdote is related by many as a certain prognostic of the future magnificence of this city, which is to be, as it were, a second Rome." Weld's Travels, Letter iv.'

'† A little stream runs through the city, which, with intolerable affectation, they have styled the Tiber. It was originally called Goose Creek.'

'‡ "To be under the necessity of going through a deep wood for one or two miles, perhaps, in order to see a next-door neighbour, and in the same city, is a curious and I believe a novel circumstance." Weld, Letter iv.'

'The Federal City (if it must be called a city) has not been much increased since Mr. Weld visited it. Most of the public buildings, which were then in some degree of forwardness, have been since utterly suspended. The Hotel is already a ruin; a great part of its roof has fallen in, and the rooms are left to be occupied gratuitously by the miserable Scotch and Irish emigrants The President's House, a very noble structure, is by no means suited to the philosophical humility of its present possessor, who inhabits but a corner of the mansion himself and abandons the rest to a state of uncleanly desolation, which those who are not philosophers cannot look at without regret. This grand edifice is encircled by a very rude pale, through which a common rustic stile introduces the visitors of the first man in America. With respect to all that is within the house, I shall imitate the prudent forbearance of Herodotus, and say, τα δε εν απορρητω.

'The private buildings exhibit the same characteristic display of arrogant speculation and premature ruin, and the few ranges of houses which were begun some years ago have remained so long waste and unfinished, that they are now for the most part dilapidated.'

Nor yet had learned to stoop, with humbler care,
From grand to soft, from wonderful to fair!
Say, were your towering hills, your boundless floods,
Your rich savannas and majestic woods,
Where bards should meditate and heroes rove,
And woman charm and man deserve her love!
Oh! was a world so bright but born to grace
Its own half-organiz'd, half-minded race *
Of weak barbarians, swarming o'er its breast,
Like vermin, gender'd on the lion's crest?
Were none but brutes to call that soil their home,
Where none but demi-gods should dare to roam?
Or worse, thou mighty world! oh! doubly worse,
Did heaven design thy lordly land to nurse
The motley dregs of every distant clime,
Each blast of anarchy and taint of crime,
Which Europe shakes from her perturbed sphere,
In full malignity to rankle here?'

On account of its descriptive nature, and its variation from the usual amatory tendency of Mr. Moore's compositions, we insert entire, and without comment, his epistle to Lady Charlotte Rawdon, from the banks of the River St. Lawrence:

'Not many months have now been dream'd away
Since yonder sun, (beneath whose evening ray
We rest our boat among these Indian isles,)
Saw me, where mazy Trent serenely smiles
Through many an oak, as sacred as the groves,
Beneath whose shade the pious Persian roves,
And hears the soul of father, or of chief,
Or loved mistress, sigh in every leaf!†
There listening, Lady! while thy lip hath sung
My own unpolish'd lays, how proud I've hung
On every mellow'd number! proud to feel
That notes like mine should have the fate to steal,

'* The picture which Buffon and De Pauw have drawn of the American Indian, though very humiliating, is, as far as I can judge, much more correct than the flattering representations which Mr. Jefferson has given us. See the notes on Virginia, where this gentleman endeavours to disprove in general the opinion maintained so strongly by some philosophers, that nature (as Mr. Jefferson expresses it) *belittles* her productions in the western world. M. de Pauw attributes the imperfection of animal life in America to the ravages of a very recent deluge, from whose effects upon its soil and atmosphere it has not yet sufficiently recovered. See his Recherches sur les Americains, Part I. Tom. i. p. 102.'

'† Avendo essi per costume di avere in veneratione gli alberi grandi & antichi, quasi che siano spesso ricettacoli di anime beate. Pietro della Valle, Part Second. Lettera 16 da i giardini di Sciraz.'

As o'er thy hallowing lip they sigh'd along,
Such breath of passion and such soul of song.
Oh! I have wonder'd, like the peasant boy
Who sings at eve his sabbath strains of joy,
And when he hears the rude, luxuriant note
Back to his ear on softening echoes float,
Believes it still some answering spirit's tone,
And thinks it all too sweet to be his own!
I dream'd not then that, ere the rolling year
Had fill'd its circle, I should wander here
In musing awe; should tread this wond'rous world,
See all its store of inland waters hurl'd
In one vast volume down Niagara's steep, *
Or calm behold them, in transparent sleep,
Where the blue hills of old Toronto shed
Their evening shadows o'er Ontario's bed!—
Should trace the grand Cadaraqui, and glide
Down the white rapids of his lordly tide
Through massy woods, through islets flowering fair,
Through shades of bloom, where the first sinful pair
For consolation might have weeping trod,
When banish'd from the garden of their God!
Oh, Lady! these are miracles, which man,
Cag'd in the bounds of Europe's pigmy plan,
Can scarcely dream of; which his eye must see
To know how beautiful this world can be!
'But soft!—the tinges of the west decline,
And night falls dewy o'er these banks of pine.
Among the reeds, in which our idle boat
Is rock'd to rest, the wind's complaining note
Dies like a half-breath'd whispering of flutes;
Along the wave the gleaming porpoise shoots,

'* When I arrived at Chippewa, within three miles of the Falls, it was too late to think of visiting them that evening, and I lay awake all night with the sound of the cataract in my ears. The day following I consider as a kind of era in my life, and the first glimpse which I caught of those wonderful Falls gave me a feeling which nothing in this world can ever excite again.

'To Colonel Brock, of the 49th, who commanded at the Fort, I am particularly indebted for his kindness to me during the fortnight I remained at Niagara. Among many pleasant days, which I passed with him and his brother-officers, that of our visit to the Tuscarora Indians was not the least interesting. They received us in all their ancient costume; the young men exhibited for our amusement, in the race, the bat-game, &c. while the old and the women sat in groups under the surrounding trees, and the picture altogether was as beautiful as it was new to me.'

And I can trace him, like a watery star, *
Down the steep current, till he fades afar
Amid the foaming breakers' silvery light,
Where yon rough rapids sparkle through the night!
Here, as along this shadowy bank I stray,
And the smooth glass-snake†, gliding o'er my way,
Shews the dim moonlight through his scaly form,
Fancy, with all the scene's enchantment warm,
Hears in the murmur of the nightly breeze,
Some Indian Spirit warble words like these:

'From the clime of sacred doves,‡
Where the blessed Indian roves
Through the air on wing, as white
As the spirit-stones of light,‖
Which the eye of morning counts
On the Apallachian mounts!
Hither oft my flight I take
Over Huron's lucid lake,
Where the wave as clear as dew,
Sleeps beneath the light canoe,
Which, reflected, floating there,
Looks as if it hung in air!§
Then, when I have stray'd awhile
Through the Manataulin isle,¶

Breathing

'* Anburey, in his Travels, has noticed this shooting illumination which the porpoises diffuse at night through the St. Lawrence. Vol. i. p. 29.'

'† The glass-snake is brittle and transparent.'

"‡ The departed spirit goes into the Country of Souls, where, according to some, it is transformed into a dove." Charlevoix, upon the Traditions and the Religion of the Savages of Canada. See the curious fable of the American Orpheus in Lasitau, Tom. i. p. 402.'

"‖ The mountains appeared to be sprinkled with white stones, which glistened in the sun, and were called by the Indians manetoe asseniah, or spirit-stones" *Mackenzie's Journal.*

'§ I was thinking here of what Carver says so beautifully in his description of one of these lakes. "When it was calm, and the sun shone bright, I could sit in my canoe, where the depth was upwards of six fathoms, and plainly see huge piles of stone at the bottom, of different shapes, some of which appeared as if they had been hewn; the water was at this time as pure and transparent as air, and my canoe seemed as if it hung suspended in that element. It was impossible to look attentively through this limpid medium, at the rocks below, without finding, before many minutes were elapsed, your head swim and your eyes no longer able to behold the dazzling scene."

'¶ Après avoir traversé plusieurs isles peu considérables, nous en trouvâmes le quatriéme jour une fameuse nommée l'Isle de Manitoualin.

Breathing all its holy bloom,
Swift upon the purple plume
Of my Wakon-Bird* I fly
Where, beneath a burning sky,
O'er the bed of Erie's lake
Slumbers many a water-snake,
Basking in the web of leaves,
Which the weeping lily weaves!†

'Then I chase the flowret king
Through his bloomy wild of spring;
See him now while diamond hues
Soft his neck and wings suffuse,
In the leafy chalice sink,
Thirsting for his balmy drink;
Now behold him, all on fire,
Lovely in his looks of ire,
Breaking every infant stem,
Scattering every velvet gem,
Where his little tyrant lip
Had not found enough to sip!

'Then my playful hand I steep
Where the gold-thread ‡ loves to creep,
Cull from thence a tangled wreath,
Words of magic round it breathe,
And the sunny chaplet spread
O'er the sleeping fly-bird's head,‖
'Till, with dreams of honey blest,
Haunted in his downy nest

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alin Voyages du Baron de Lahontan, Tom. i. Lett. 15. Manataulin signifies a Place of Spirits, and this island in Lake Huron is held sacred by the Indians.'

"* The Wakon Bird, which probably is of the same species with the bird of Paradise, receives its name from the ideas the Indians have of its superior excellence; the Wakon-Bird being, in their language, the Bird of the Great Spirit." *Morse.*

"† The islands of Lake Erie are surrounded to a considerable distance by the large pond lily, whose leaves spread thickly over the surface of the lake, and form a kind of bed for the water snakes in summer."

"‡ The gold thread is of the vine kind, and grows in swamps. The roots spread themselves just under the surface of the morasses, and are easily drawn out by handfuls. They resemble a large entangled skein of silk, and are of a bright yellow." *Morse.*

'‖ L'oiseau mouche, gros comme un hanneton, est de toutes couleurs, vives et changeantes: il tire sa subsistence des fleurs commes les abeilles; son nid est fait d'un cotton trés fin suspendu à une branche d'arbre Voyages aux Indes Occidentales, par M. Bossu. Second Part. Lett. xx.'

By the garden's fairest spells,
Dewy buds and fragrant bells,
Fancy all his soul embowers
In the fly-bird's heaven of flowers!

'Oft, when hoar and silvery flakes
Melt along the ruffled lakes;
When the grey moose sheds his horns,
When the track, at evening, warns
Weary hunters of the way
To the wig-wam's cheering ray,
Then, aloft through freezing air,
With the snow-bird* soft and fair
As the fleece that heaven flings
O'er his little pearly wings,
Light above the rocks I play,
Where Niagara's starry spray,
Frozen on the cliff, appears
Like a giant's starting tears!
There, amid the island-sedge,
Just upon the cataract's edge,
Where the foot of living man
Never trod, since time began,
Lone I sit, at close of day,
While, beneath the golden ray,
Icy columns gleam below,
Feather'd round with falling snow,
And an arch of glory springs,
Brilliant as the chain of rings
Round the neck of virgins hung,
Virgins,† who have wander'd young
O'er the waters of the west
To the land, where spirits rest!

'Thus have I charm'd, with visionary lay,
The lonely moments of the night away;
And now, fresh day-light o'er the water beams!
Once more, embark'd upon the glittering streams,
Our boat flies light along the leafy shore,
Shooting the falls, without a dip of oar
Or breath of zephyr, like the mystic bark
The poet saw, in dreams divinely dark,

'* Emberiza hyemalis. *See Imlay's Kentucky*, page 280.'

'† Lasitau wishes to believe, for the sake of his theory, that there was an order of vestals established among the Iroquois Indians; but I am afraid that Jaques Carthier, upon whose authority he supports himself, meant any thing but vestal institutions by the "cabanes publiques" which he met with at Montreal. *See Lasitau, Mœurs des Sauvages Americains, &c.* Tom. i. p. 173.'

Borne,

Borne, without sails, along the dusky flood*
While on its deck a pilot angel stood,
And, with his wings of living light unfurl'd,
Coasted the dim shores of another world!

'Yet oh! believe me, in this blooming maze
Of lovely nature, where the fancy strays
From charm to charm, where every flowret's hue
Hath something strange and every leaf is new!
I never feel a bliss so pure and still,
So heavenly calm, as when a stream or hill,
Or veteran oak, like those remember'd well,
Or breeze or echo or some wild flower's smell,
(For, who can say what small and fairy ties
The memory flings o'er pleasure, as it flies!)
Reminds my heart of many a sylvan dream
I once indulg'd by Trent's inspiring stream;
Of all my sunny morns and moonlight nights!
On Donington's green lawns and breezy heights!

'Whether I trace the tranquil moments o'er,
When I have seen thee cull the blooms of lore,
With him, the polish'd warrior, by thy side,
A sister's idol and a nation's pride!
When thou hast read of heroes, trophied high
In ancient fame, and I have seen thine eye
Turn to the living hero, while it read,
For pure and brightening comments on the dead!
Or whether memory to my mind recalls
The festal grandeur of those lordly halls,
When guests have met around the sparkling board,
And welcome warm'd the cup that luxury pour'd;
When the bright future Star of England's Throne,
With magic smile, hath o'er the banquet shone,
Winning respect, nor claiming what he won,
But tempering greatness, like an evening sun
Whose light the eye can tranquilly admire,
Glorious but mild, all softness yet all fire!—
Whatever hue my recollections take,
Even the regret, the very pain they wake
Is dear and exquisite!—but oh! no more—
Lady! adieu—my heart has linger'd o'er
These vanish'd times, till all that round me lies,
Stream, banks and bowers have faded on my eyes!'

'* Vedi che sdegna gli argomenti umani;
Si che remo non vuol, ne altro velo,
Che l' ale sue tra liti si lontani.

'Vedi come l' ha dritte verso 'l cielo
Trattando l' aere con l' eterne penne;
Che non si mutan, come mortal pelo.
Dante, Purgator. Cant. ii.

Of the irregular and Dithyrambic Odes in general, we shall only observe that if it were the author's design in them to surpass all comprehension, he has attained his purpose.

'There, by that wonderous stream,
Go; lay thy languid brow,
And I will send thee such a godlike dream,
Such ——— mortal! mortal! hast thou heard of him,
Who, many a night with his primordial lyre,
Sate on the chill Pangæan mount,
And, looking to the orient dim,
Watch'd the first flowing of that sacred fount,
From which his soul had drunk its fire?'

To this question we reply, in the words of a facetious writer,

"*Ne si può dar risposta categorica,*
Se non è il fatto categorimalico.
E questo ammette senso o tropologico,
O Mistico, o Simbolico, o Anagogico *:"

But we have heard enough of our author's Pindarics, which we could almost assign to the Gomgom rather than the Grecian lyre.

We shut the volume, thoroughly disappointed in our expectations from this writer, and without a wish to peruse again the poems which it contains. Yet if we could prevail on this Prodigal Son of the Muses to renounce *his husks and his harlots*, we should not even yet despair of seeing him well received at Parnassus. Let him dismiss all trifling conceits, and endeavour to write good sense, without which there can be no good poetry: to this care let him add that of real polish, instead of the glaring varnish with which he has generally satisfied himself; and we will once more risk our credit in promising him success.

Fer.

ART. VIII. *Account of the State of France and its Government*, during the last three Years; particularly as it has relation to the Belgic Provinces, and the Treatment of the English. By Israel Worsley, detained as a Hostage. Crown 8vo. 5s. Boards. Johnson. 1806.

THOSE travellers, who satisfy themselves with rambling in their great chairs, have hitherto found no interruption in exploring the territory of the enemy; since a succession of literary conductors have regularly furnished them with opportunities for gratifying their curiosity. The guide, on the present occasion, does not promise any extensive tour: but he moves

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* Casti, *L'Anticristo.*

with

with facility over the ground; and if he does not supply much amusement, he has taken care not to produce *ennui.*

Mr. Worsley's tale, as far as it respects himself, is rather melancholy; yet, if we peruse the statement of his case with gravity, we cannot resist a smile at some of his periods. Not having visited France in the character of an idle traveller, but for the purpose of devoting himself to the stationary and patience trying situation of a school-master, (in which capacity he had there figured soon after the Revolution,) he was at first encouraged by his friends to believe that the decree issued against the English, at the commencement of hostilities, could not be extended to him. He soon found, however, notwithstanding the French Government had professed to patronize all institutions for education, that he was included with his countrymen in the common arrest, and that his reliance on its generosity was productive of serious embarrassments. According to the advice of his friends, he removed from Dunkirk, where he was settled at the breaking out of the war, to Ardres, an inland town; in which, for the small sum of twelve pounds per annum, he hired a *ci-devant abbaye* for his new seminary, and obtained numerous pupils: but he was obliged to quit the place, and to repair to Valenciennes. In consequence of a letter from the *grand judge,* declaring that it was not the intention of Government to disturb the English settlers, he was allowed to return, and his boarders re-occupied the *abbaye;* yet at the end of three weeks, an absolute order arrived for his being included in the number of British hostages, and conveyed to the *depôt.* The decree was then executed on him with some rigour. All hope of prosecuting his plan having now vanished, Mr. W. directed the public sale of his effects; and having obtained a passport for the department of Jemappes, he went to Mons. Here he was suddenly arrested, conducted to the prison of the town, and afterward hurried away to Verdun, without being permitted to take leave of his family or prepare for the journey. 'On this occasion,' he tells us, 'for the first time in his life, he found himself completely unmanned:' but, he adds, '*the recollection of the virtue and force of fortitude* soon restored him to himself.' Mr. W. indeed stood in need not merely of the recollection of fortitude, but of fortitude itself, to support him at this season; for it was not till after 'five days, by sharp marches and at the expence not only of the moisture of his joints, but also of the skin of his feet, and of the hair of his head, which afterward fell thick around him, that he arrived at the destined post.'

Mr. Worsley confirms Mr. Forbes's * account of the mild treatment of the English at Verdun; and he mentions in terms of commendation the conduct of General Wirion and Major Courcelles, the one at the head of the gendarmerie stationed at Verdun, and the other the commandant of the town. At the expiration of three months, he was allowed to return to Mons: but here he was again arrested; after which he considered himself as released from his parole, and determined on taking the first opportunity of making his escape. This scheme he soon effected, though not without the loss of his property, and reached Holland; where he experienced the kind assistance of the people, sailed from Embden with his wife and family, and arrived safely at Gravesend.

This brief history of the wrongs which the author endured, from a government in whose liberal professions he had confided, is followed by the account of the State of France promised in the title. Mr. W.'s means of information were not of an uncommon sort. 'He usually went on foot, or in the public diligences, and sought every occasion on the road of obtaining a knowlege of the real feelings and sentiments of the people.' In another part of the volume, he tells us that he received some of his intelligence from the gendarme who conducted him to Verdun. On this authority he undertakes a delineation of the manners and customs of the inhabitants, of their sentiments respecting government, and of the minutiæ of family life.

Most of Mr. W.'s statements confirm the reports of prior travellers, and some are new: but what reliance is to be placed on them we shall not venture to pronounce. That the French are ignorant of the meaning of the word *Comfort;* that men of low birth have been raised to eminence by the Revolution; that the woods were in a great measure destroyed, and public property much pillaged, &c. are particulars which have been often related; and we are not in need of being told in what manner the conscription operates in recruiting the army, nor in what way the guillotine acts in cutting off heads. We did not know, however, till informed by this writer, that the taxes are so much advanced in France that 'the price of a pack of cards, which was two pence halfpenny six months ago, is now half a crown; and that every page of the ledger of a man of business must be stamped, if he means to employ it as a document to prove his debts.' The partiality of the French for English manufactures is easily explained; and we are not inclined to question Mr. W.'s accuracy, when he tells us that they ardently desire a treaty of commerce with this country.

* See Review for June last.

In

In adverting to the Legion of Honour and the state of the French army, the author introduces an account of a singular kind of troops called *Leapers*, who are trained to the greatest agility and skill in corporeal movements. They accompany a corresponding number of cavalry into the field, whose horses are accustomed to carry double, and not to start when a man leaps up behind them. Their evolutions are made with wonderful rapidity; they gallop to the place at which they are required to act, and immediately the Leapers jump down, form themselves into a line behind the horses, and become a separate army. If this *en croupe* infantry should meet with a repulse, they are taken off the field in the same way.

To the state of religion in the Low Countries, Mr. W. seems to have paid some attention; at least he speaks fully and confidently on the subject. 'The protestants in the South,' he says, 'are far more numerous than the catholics, but in the northern departments they are only found scattered up and down. Here the people have the most contemptible notions of protestantism, and converts are not made from the church of Rome, but the number of protestants remain nearly the same, without any apparent accession or diminution.' Yet Mr. W. ventures to assert that, 'had the chief of the great nation declared decidedly in favour of the protestant religion, and exerted all his influence to establish it, there is little doubt that he might have succeeded.'—Education is represented as still cramped by religious prejudices; and though he speaks of attempts being made to revive the college of Louvaine, and of the increase of the number of students, he tells us that an esteemed professor in the college of Mons, when asked not long ago by one of his scholars a question relative to the antipodes, replied, "we never talk of that, it is an heretical notion." If this be a serious anecdote, and such professors have much influence, Protestantism cannot promise herself many converts in the Belgic provinces.

A reader of these pages will meet with some singularities of expression, viz. 'Woods and *other* trees'—'flax and hemp and other seeds for the extracting of oils'—'a man of *an ill-favored* mind;'—'the *chateaux* have lost the appearance of *attack* and defence,' &c. Mr. Worsley's volume, however, is unostentatious, and he appears to have no inclination to misrepresent and mislead.

Mo-y.

ART.

ART. IX. *Observations on the Nature and Cure of Gout;* on Nodes of the Joints; and on the Influence of certain Articles of Diet, in Gout, Rheumatism, and Gravel. By James Parkinson, Hoxton. 8vo. 5s. Boards. Symonds, &c.

IN a former number, we gave an account of Dr. Kinglake's treatise on gout, and expressed rather fully our opinion of the dangerous tendency of his doctrines respecting its cure*. The author of the work before us appears to have viewed the subject in the same light, and it is principally to this consideration that we are indebted for its publication. After a concise description of the leading symptoms of this disease, we enter on an investigation of its proximate cause, which is stated to be 'a peculiar saline acrimony existing in the blood, in such a proportion, as to irritate and excite to morbid action, the minute terminations of the arteries, in certain parts of the body.' The writer labors, with much assiduity and considerable ability, to defend this hypothesis; and he principally rests on the experiments of Dr. Wollaston, who found that the concretions which are occasionally formed on the joints of gouty persons are composed of the lithiate of soda. It does not, however, necessarily follow that the lithiate of soda must exist in the blood, because it is excreted from the joints: yet it seems fair to infer that this fluid must be in an unnatural state, in order to admit of the formation of this peculiar substance; and without precisely determining in what that state consists, Mr. Parkinson contents himself with pointing out the fact and maintaining its existence. Many practical writers have noticed the connection between gout and calculus; the discovery of Dr. Wollaston confirms the fact, and also tends to illustrate it by shewing that the same subtance forms the basis both of the urinary and the arthritic concretions.

After having rendered the existence of this saline acrimony in the blood at least not improbable, the author next speculates concerning its origin. He imagines that it proceeds from the acid, which, in certain constitutions, and from the operation of peculiar kinds of diet, is generated in the stomach; and which, though without any decisive evidence, has been vaguely conceived to be the acetous. As a farther proof of an acid state of the fluids, or rather of their tendency to produce or secrete an acid matter, Mr. P. adduces the red sediment of the urine, and the sour perspirations, which are occasionally observed in some diseases:—but, even supposing that we were to admit the existence of the lithic acid in the mass of the

* See Rev. Vol. xlix. N. S. p. 123.

blood,

blood, it still remains to shew by what means it becomes united to the soda, and why the resulting compound has a peculiar tendency to deposition on the joints. In these respects, the hypothesis is certainly incomplete: but the determination of them does not materially affect the former position, viz. the existence of the saline acrimony in the blood, on which the practical part of this treatise principally depends.

The remote causes of gout are sufficiently ascertained; and among them intoxicating liquors, when taken to excess, have been placed in the first class. The author examines their effects on the stomach, and the constitution at large; and he inclines to the opinion that *wine*, particularly such as is weak and acid, has an especial tendency to produce gout: distilled spirits seem rather to generate dropsical complaints. He was led to this conclusion from observing the diseases of the different orders of people who principally use these liquors; the lower classes, who are perhaps at least as much addicted to intoxication as their superiors, principally drink spirits, and rarely have the gout; which complaint attaches itself almost solely to the wine-drinker. Malt liquors, when of good quality, appear to Mr. Parkinson the most salubrious beverage: but he justly remarks that the state, in which they are generally procured, renders them by no means harmless to stomachs which are disposed to acidity.

Some good remarks are made on diagnosis, in which the author points out the difficulty of discriminating between the primary complaints of a part and the symptoms produced in it by a gouty diathesis: he then proceeds, in the fifth chapter, to give an account of a disease which, until very lately, has not been treated in a separate form, the nodosity of the joints. It was slightly noticed by Dr. Heberden in his Commentaries, but Dr. Haygarth first described it as a distinct disease, different from rheumatism, with which it had hitherto been confounded. Mr. Parkinson's detail must, however, be considered as equally original, for we are informed that, by a singular coincidence, it was in the press at the time when Dr. Haygarth's work was published. The accounts given by these authors agree in the most essential points: but there are two particulars in which they differ. Dr. Haygarth states that the complaint is confined to the middle and higher classes, and that it very seldom occurs in men; while Mr. Parkinson has found it 'exceedingly frequent among the Parish aged poor,' and has also seen it in 'several males:' indeed his attention was first directed to it by having been himself a sufferer from it. His theory respecting this malady is that it depends on the same saline acrimony with the gout, but that it does not exist

in

in sufficient quantity to produce the concretions at the joints, or even a regular fit of the disease. His indications of cure are, 'first, To diminish the increased action of the vessels, in the part, by which the secretion of the morbid matter is performed: secondly, To promote a free perspiration of the part affected: and thirdly, To correct the prevailing disposition to acidity in the primæ viæ, and in the system in general.' The first object is fulfilled by the occasional application of leeches to the affected joint; the second by a plaister applied so as to detain the natural perspiration of the part on the skin, which thus acts like a perpetual fomentation; and the third by avoiding acescent diet, and employing the carbonate of soda.

In the sixth chapter, we are led to consider the cure of the gout itself; and the indications laid down are three, 'First, To prevent as much as possible the formation of that peculiar saline acrimony, on which the disease has been supposed to depend. Secondly, To procure the removal and correction of so much of this acrimony as may be already formed. Thirdly, To repair the diminished powers of the system.' The means to be employed consist principally in avoiding wine, and in using the fixed alkalies, tonic medicines, and exercise. At present, we are scarcely able to determine exactly in what way the soda operates in the cure of gout, but that it is productive of considerable benefit seems undeniable; and we think that it must henceforth be regarded as one of the most important agents in the treatment of this complaint. Our scientific readers must be aware that the practice is not new, but we are not acquainted with any author who has treated the subject with so much clearness and precision as Mr. Parkinson. The beneficial effects of exercise are maintained with much earnestness; since Mr. P. conceives that it operates not merely by strengthening the stomach and promoting digestion, but also that it tends to discharge the acrimony of the system by means of the cutaneous perspiration.

The treatment during the fit next comes to be discussed. Different opinions have been entertained respecting the propriety of checking the topical inflammation; while most practitioners decline any interference on this point. Dr. Kinglake, (as is well known to our readers,) in the most decided manner, recommends that it should be subdued as speedily as possible, by the use of external cold. It is rather a question of fact than one which admits of argument: but we are entirely of Mr. Parkinson's opinion, that Dr. Kinglake's practice is hazadous in the extreme; and that the manner in which he speaks of the affection of the stomach and constitution proves either unpardonable negligence in observation, or great ignorance as

to the real nature of the symptoms. Mr. Parkinson properly remarks that we are not to consider the removal of the fit as the cure of the disease, although these circumstances are identified by Dr. Kinglake.—In this part of the work, the author details at some length his own case of hereditary gout and nodosity of the joints, both of which were much relieved by a strict attention to temperance, and the employment of the carbonate of soda; and he sums up his doctrines in the following paragraph:

'It may be safely concluded, that indulgence in acids is a frequent cause of gout; that an acrimony is thus produced, from which is formed a peculiar matter, which is separated and removed from the system, by the inflammatory action of the parts affected with gout; that this process being suddenly checked in the extremities, is liable to be taken up by some other part, whose healthful state is much more important to the preservation of life, than that which had been primarily affected; that even when no sudden violent affection of any internal part is thus secondarily occasioned, low chronic inflammation, perhaps of a peculiar kind, seems to be oftentimes produced; and that the ends of the bones, or rather their immediate coverings, become affected in a peculiar manner, in those cases, in which the gouty inflammation has been suddenly checked, or in which circumstances exist which prevent its taking place, notwithstanding the gouty diathesis is present.'

Much satisfaction has been derived to us from the perusal of this treatise, which is candid and perspicuous, and presents a happy combination of speculative reasoning with practical experience. It holds out to those who are afflicted with the gout a cheering prospect of relief, less flattering indeed than that of Dr. Kinglake, but in our estimation more certain and less dangerous.

Bos.

ART. X. *Cases of Pulmonary Consumption, &c. treated with Uva Ursi:* to which are added some practical Observations. By Robert Bourne, M.D. Aldrichian Professor of the Practice of Physic in the University of Oxford, &c. 8vo. 7s. 6d. Boards. Rivingtons, &c.

THE frequency and fatality of Pulmonary Consumption would induce us to listen to any proposal that promised the most distant prospect of advantage; and yet the many instances of disappointment, which have occurred on this subject, even respecting those who have presented themselves with the most confident assurances of success, naturally produce in the mind a degree of scepticism, that scarcely permits the practitioner to give to any new project that degree of attention which it deserves. Impressed with such sentiments, we opened the volume before us,

us, convinced of the importance of the object, yet with little hopes of its attainment; and if the perusal of it has not altogether dissipated our doubts, we can at least assert that it has afforded us considerable gratification.

Dr. Bourne begins by stating the circumstance that gave rise to his new practice. A patient was admitted into the Radcliffe Infirmary at Oxford, to which he is one of the Physicians, for a disease of the urinary organs attended with symptoms of hectic fever. After having given him soda for some time without any advantage, Dr. B. prescribed a powder of *uva ursi*, bark, and opium; and the remedy proved eminently successful; since it not only relieved the local symptoms, but removed the constitutional affection. The disappearance of the hectic, under the use of the *uva ursi*, appeared to indicate its employment in other cases in which this symptom was present, and particularly in phthisis; it was accordingly tried in this complaint; and in the 2d chapter the author relates the result of his experience. The cases are detailed with considerable minuteness, and, as far as appears, with perfect fairness; and the comments made on them in the next chapter are candid and judicious.

The reports are arranged under four general heads, viz. cases of true consumption in its first stage, in which purulent expectoration had not taken place; those of true consumption in its last stage, in which purulent expectoration had taken place; those of an affection of the lungs, in which there was purulent expectoration, but which were not cases of phthisis; and lastly, those of hectic in which the lungs were not at all, or at least not primarily, affected. From a review of the first class, it seems fair to conclude that the *uva ursi* had, in some instances, the effect of removing a disease which exhibited the characteristic marks of phthisis; and that in others the symptoms were unequivocally relieved. The second division, i. e. of cases in which the consumption was advanced to the purulent stage, contains three instances only, one of which terminated favourably. This case, if taken unconnected with the author's other experiments, would seem to argue but little in favour of this medicine, because we have single cases on record in which phthisis, in its worst form, is said to have been cured by the most inert substances, or the most insignificant treatment: but, forming as it does a part of the chain of evidence, we think that there is a plausible foundation for the conclusion deduced by the author, 'that *uva ursi* will be found an excellent palliative in the confirmed stage of phthisis, and, on some occasions, a perfect remedy.' To accomplish more than this is beyond the power of art; whoever has seen the dissections of persons who have died of consumption must be aware that, in a great

majority of cases, the degree of injury sustained by the lungs is so great that it cannot be removed by any remedy or any effort of the constitution. On the other hand, the patient may derive some comfort from the reflection, that the magnitude of the symptoms does not always correspond with the extent of the organic affection; so that, even when appearances are the most unfavourable, a chance exists that the local disease may not have made proportional advances.

The 3d division of cases contains only two, in which a large abscess had been formed in the lungs, which had broken and been discharged by expectoration, but in which, from the previous symptoms, it could not be referred either to phthisis or to the effect of pneumonic inflammation. We think that some uncertainty remains with regard to the nature of these cases; and we are not made sufficiently acquainted with their previous history, to give an accurate opinion respecting them: but it is certain that, in both, large quantities of purulent matter were discharged from the lungs, and that both patients recovered.—The diseases placed by Dr. Bourne in his 4th class were confessedly anomalous; he inclines to the opinion that they had a connection with the urinary organs; and some foundation appears for this supposition. The state of hectic was considerable in all of them, and it is probable that the *uva ursi* was instrumental in their cure.

We have already expressed our general approbation of the contents of this volume. We are fully impressed with the fallacy which so frequently attends experimental investigations like the one in question; with the difficulty of ascertaining the exact nature of the disease; with the various circumstances which interpose to prevent us from correctly estimating the operation of a remedy; and lastly with the strong bias by which the mind is affected, so that, in spite of our utmost endeavours, we are almost unavoidably led to regard every occurrence in a favourable point of view. Yet we do not hesitate to recommend this treatise to the serious attention of every medical practitioner.—With regard to the author's style and composition, we are sorry to be obliged to state that it is heavy and prolix, and that the matter might have been compressed into a much smaller compass: a circumstance which we really regret, because it is possible that from this cause some of its readers may be led to undervalue the information which the book contains.

Bos.

ART.

ART. XI. *A Medical and Experimental Inquiry into the Origin, Symptoms, and Cure of Constitutional Diseases.* Particularly Scrophula, Consumption, Cancer, and Gout. (Illustrated by Cases.) By William Lambe, M.D. Fellow of the College of Physicians. 8vo. 5s. 6d. Boards. Mawman.

WE have lately taken notice of a work written by Dr. Lambe, in which he endeavoured to prove that spring water, as it is commonly used by the inhabitants of cities, contains a quantity of lead, which, although so minute as scarcely to be detected by the nicest chemical tests, is still sufficient to generate many of the most formidable complaints, and eventually to destroy the constitution *. We gave it as our opinion that the hypothesis was without foundation; the diseases that were attributed to the metallic impregnation seemed to us to be very imperfectly characterized; and his reasoning on the subject appeared to be altogether vague and incorrect. The treatise before us may be considered as a continuation of the same train of speculation, although the author will be found in some respects to have changed his ground. His present object, like that of the former publication, is to shew that some of the most obstinate diseases are produced by the use of common water: but here we have nothing more said about lead, since the offending ingredient is now supposed to be a newly discovered matter, which Dr. Lambe denominates *septic poison.* Our readers will no doubt be anxious, as we were, to be informed what are the proofs of the existence of this poison, and also what are its nature and properties. The proofs of its existence, as far as we are able to appreciate them, are as follow.

A lady had pains in her stomach when she resided in a particular house, which, on removing to a different situation, always left her. Lead was suspected to exist in the water, but on examination none could be discovered; however, on evaporating the water, a residuum was left that impressed the fauces with a sense of constriction, and excited the idea of the presence of arsenic. A small portion of this residuum was then placed between two plates of copper, and, heat being applied, a white stain was produced on the metal. Taking it for granted that the existence of arsenic was by this appearance decidedly proved, and reasoning on this datum, the author was led to conjecture that the arsenic was united to manganese; that this senicated manganese is a constituent of the animal body; and that, by the decomposition of animal matter, a quantity of this compound becomes extricated, and being in this way generally

* See M. Rev. for June last, p. 161.

diffused

diffused through the soil, is carried into and contaminates the water of all springs and rivers.

To prove these positions, three sets of experiments are detailed; one to ascertain the propetties of arsenicated manganese, the 2d to shew that a similar substance may be detected in the ashes of all animal matter, and the 3d, that it exists in the waters usually employed in diet. These experiments are conducted with apparent minuteness, and, like those in Dr. Lambe's first treatise, display considerable address in the management of chemical operations: but we are obliged to remark, as on the former occasion, that we do not regard them as sufficient to establish the conclusions which the author wishes to deduce from them. Considering them as a groundwork for farther experiments, or as hints for future investigation, we should deem them intitled to serious notice: but, when they are brought forwards as the basis of an hypothesis so very important as that which forms the principal subject of the present volume, we cannot give them our approbation. It is not to be forgotten that the author, in his preceding publication, spoke with exactly the same kind of confidence relatively to the existence of lead in all waters, and its deleterious effects on the constitution, which he now displays respecting the arsenicated manganese: but we find no attempt to reconcile this apparent contradiction; nor are we informed whether both lead and arsenic exist in all waters; nor whether the substance, which Dr. Lambe formerly conceived to be lead, is that which he now imagines to be arsenicated manganese.

Considering the foundation of Dr. Lambe's speculations to be of so fragile a nature, it will not be expected that we should pay very minute attention to the superstructure. It will be proper, however, to give the reader a general view of his attempt, and of the degree in which he appears to us to have succeeded in it. We have already stated that he proposes to cure what he calls constitutional diseases, by the use of distilled water. 'By constitutional diseases,' says he, 'I understand those which arise slowly and spontaneously, and concerning which we are hitherto ignorant, whether they are to be attributed to the operation of foreign and external causes, or to an original imperfection in the structure or functions of any of the different organs of the body.' This definition is of a most comprehensive nature; indeed the author himself seems to imply that he intends by it to exclude only contagious fevers. In the work before us, however, he somewhat contracts his views, and confines his attention more immediately to the four diseases of scrofula, consumption, cancer, and gout. These formidable, we may almost say incurable affections,

which appear to agree in nothing but their fatality, he proposes to remove by the plan of treatment mentioned above, i. e. by using water that is uncontaminated with the septic poison.

It is obvious that there are two ways by which the proposal of the author may be substantiated. After having proved the existence of the metallic impregnation, it might be shewn that its effects are such as would be expected to take place from the gradual introduction of arsenic into the system; or, placing less dependence on the previous theory, it would suffice to adduce a number of clear and decided cases, in which the diseases in question were removed by the proposed remedy. In the first of these points, we are of opinion that Dr. Lambe has entirely failed; the existence of the septic poison we must consider as very hypothetical; and as to its effects, they are stated in so vague and general a way, that we are unable to draw any specific conclusions from them. Indeed, when we observe the same cause maintained as producing such various consequences, we are irresistibly led to suspect its validity. It is, then, on the basis of experience that Dr. Lambe must rest his claims. —A section is allotted to each of the four diseases mentioned above, and cases are detailed, in which, after having used distilled water for some time, the complaints seemed to become stationary, or even to experience a degree of amendment:—but what do we learn from the recital of such histories? We learn that there is no remedy, however insignificant, which has not in the hands of the projector performed wonderful cures; that a strict attention to diet and general regimen is of great importance in all constitutional diseases; and we may go so far as to add, that water is often the most salutary beverage in these complaints. As to the particular cases recited in these volumes, they are for the most part very incomplete: but this circumstance, instead of lowering our opinion of the author, ought to increase our respect for him; since it proves that he possesses an honourable degree of candour, which will not permit him to support his favourite hypothesis at the expence of truth.

Bos.

Art. XII. *Some Account of the Life and Writings of Lope Felix de Vega Carpio.* By Henry Richard Lord Holland. 8vo. pp. 294. 9s. Boards. Longman and Co. 1806.

From the plain and unpretending title of this elegant and interesting publication, a tolerably just idea may be formed of the plan which the noble author has pursued, in introducing the Phœnix of Spain to the notice of British readers. Lord

Holland

Holland appears to have supposed that the curiosity of the greater part of them, respecting an author of whom they remember little but the contradictory suffrages of Le Sage and Voltaire, would rest satisfied with the general outline of his public and private life, without imposing on his biographer the laborious task of collecting materials for a more circumstantial narrative. We shall, however, endeavour to supply these omissions from other sources.

A similar course has been followed in noticing the works of this voluminous writer. It was not to be expected, and it was perhaps scarcely to be desired, that a foreign critic should undertake a minute examination of all the productions of an author who, according to his friend and scholar Montalvan, wrote more in quantity and quality than all antient and modern poets together; which might be made evident to the senses by placing their performances in one scale and those of Lope in the other*. Judicious extracts, however, from his principal performances, accompanied by translations which are in general very accurate, enable the reader to form an idea of Lope's merits; and he will derive still more information and amusement from the delicacy, spirit, and liberality of Lord H.'s criticisms.

Lope Felix de Vega Carpio was born at Madrid on the 25th of November 1562, and that day being dedicated to St. Lupus, Bishop of Verona, he received the name of the Saint in addition to Felix, that of his father. Both his parents were noble; and his father, whom he lost when very young, is mentioned in the *Laurel de Apolo* as having written some sacred poems which do not appear to have been intended for publication. Lope displayed early marks of genius; and after a few trifling irregularities, resulting probably from his unprotected situation, he recommended himself by his juvenile productions to Don Geronimo Manrique, at that time Bishop of Avila and Inquisitor General. He remained in the service of this prelate till he went to study Philosophy at Alcalá, where he resided four years, and graduated. On his return from the University, he became secretary to the Duke of Alva, and at his request wrote the Arcadia: but he soon afterward left the Duke's service, and married a daughter of Don Diego de Urbina, King at Arms, with the approbation of both families.—He had been settled but a short time, when a duel, in which he left his adversary severely wounded, and some other unpleasant circumstances, obliged him to seek a retreat in the city of Valencia. Having passed some years in this species of exile, he succeeded in settling his affairs, and came back to Madrid: but, in the

* Lord H. has considerably enlarged on this idea, and has made Montalvan use expressions still more extravagant. (p. 80.)

midst of the congratulations which his restoration to his family occasioned, his wife was separated from him for ever. The painful recollection of this loss impelled him to join the memorable Armada, then fitting out at Lisbon for the invasion of England; and in addition to the general distresses which attended this ill-omened expedition, Lope had the misfortune to lose his brother, an officer in the fleet.

He returned to Madrid in 1590; and after having acted successively in the capacity of secretary to the Marques de Malpica and the Conde de Lemos, he married Donna Juana de Guardio, a noble and beautiful woman, by whom he had a son and daughter. The latter survived him, but the son died in his sixth (his Lordship says eighth) year, and was soon followed by his disconsolate mother.—Unable to bear up against so many losses, Lope sought relief in the exercises of devotion; and he solicited and obtained the Franciscan habit, which subjected him to some of the regulations of that order without an entire renunciation of the world. Not contented, however, without devoting himself still farther to a religious life, he received priest's orders at Toledo; and he divided the remainder of his days between the offices of devotion, and unremitting exertions to maintain his poetical ascendancy. While thus engaged, he was attacked by an acute disorder, which carried him off on the 25th of August 1635, in the 73d year of his age.

The first work of importance published by Lope was the *Arcadia*, a pastoral romance in prose and verse, which entirely occupies one of the 4to volumes in Sancha's edition. Lord Holland remarks that

> 'The species of composition is in itself tedious, and the conduct of the Arcadia evidently absurd. A pastoral in five long books of prose run mad, in which the shepherds of Arcadia woo their Dulcineas in the language of Amadis rather than of Theocritus, in which they occasionally talk theology, and discuss in verse the origin and nature of grammar, rhetoric, arithmetic, geometry, music, astrology, (we add, *agriculture*, p. 378 and 380) and poetry, and which they enliven by epitaphs on Castilian Generals, and a long poem on the achievements of the duke of Alva, and the birth of his son, is not well adapted to the taste of common readers, or likely to escape the censure of critics. In most instances, however, the abstract of a work of this nature, for it must be considered as a poem, forms a very unfair criterion of its merit. The chief objects of poetry are to delineate strongly the characters and passions of mankind, to paint the appearances of nature, and to describe their effects upon our sensations To accomplish these ends the versification must be smooth, the language pure and impressive, and the images just, natural, and appropriate; our interest should be excited by the nature of the subject, and kept up by the spirit of the narration. The probability of the story, the connexion of the tale, the regularity of the design, are

indeed beauties; but beauties which are ornamental rather than necessary, which have often been attained by persons who had no poetical turn whatever, and as often neglected by those whose genius and productions have placed them in the first rank in the province of poetry. Novels and comedies derive indeed a great advantage from an attention to these niceties. But in the higher branches of invention they are the less necessary, because the justness of the imitation of passions inherent in the general nature of man, depends less upon the probability of the situations, than that of manners and opinions resulting from the accidental and temporary forms of society.'

We must here observe that, although the claims of the poet to the praise of real genius are not to be rejected on the ground of an absurd fable, or a faulty and extravagant arrangement, yet the admiration and interest of the reader will be most materially affected, and sometimes wholly destroyed, by such dereliction of truth and nature. The justness of this remark is admitted in the surprize with which Lord H. appears afterward to mention the preference given by Lope to the wild but enchanting poem of Ariosto, compared with the more chaste and regular beauties of the *Gerusalemme liberata:*

'To judge therefore (he says) by another criterion of the parts of the Arcadia *which I have read*, and especially of the verses, there are in it many harmonious lines, some eloquence, great facility and occasionally beauty of expression, and above all a prodigious variety of maxims, similes, and illustrations. These merits, however, are disfigured by great deformities. The language, though easy and fluent, is not the language of nature; the versification is often eked out by unnecessary exclamations and unmeaning expletives, and the eloquence is at one time distorted into extravagant hyperbole, and at another degenerates into low and tedious common place. The maxims, as in all Spanish authors of that time, are often trival and often untrue. When they have produced an antithesis, they think they have struck out a truth. The illustrations are sometimes so forced and unnatural, that though they may display erudition and excite surprise, they cannot elucidate the subject, and are not likely to delight the imagination. They seem to be the result of labour, and not the creation of fancy, and partake more of the nature of conundrums and enigmas than of similes and images. Forced conceits and play upon words are indeed common in this as in every work of Lope de Vega; for he was one of the authors who contributed to introduce that taste for false wit, which soon afterwards became so universally prevalent throughout Europe. Marino, the champion of that style in Italy, with the highest expressions of admiration for his model, acknowledges that he imbibed this taste from Lope, and owed his merit in poetry to the perusal of his works. There is one species of this false taste, which is particularly common in the Arcadia, and at the same time very characteristic of the poet's style in general. It is an accumulation of strained illustrations upon some particular subject, each generally included in the same number of lines, and all recapitulated at the end of

the passage. The song of the Giant to Chrisalda in the first book is the most singular instance of this conceit, but is much too long to be transcribed. It is divided into seven strophes or paragraphs, most of which are subdivided into seven stanzas of four lines; in each stanza the beauty of Chrisalda is illustrated by two comparisons; and the names of the things to which she is compared are enumerated in the last stanza of each strophe, which alone consists of six lines, and which is not unlike a passage in the *Propria quæ maribus*, being chiefly composed of nouns substantive without the intervention of a single verb. In the first strophe she is compared to fourteen different celestial objects; in the next to ten species of flowers; in the third to as many metals and precious stones; in the fourth to eleven birds of different sorts; in the fifth to twelve trees of different names; in the sixth to as many quadrupeds; and in the last to the same number of marine productions. After having recapitulated each of these in their respective strophe, in a strain not unworthy of a vocabulary, he sums up the whole by observing with great truth,

'Y quanto el mar, el ayre, el suelo encierra,
Si mi quieres, ofrezco a tu belleza.

Thus what contains or sea, or earth, or air,
I to thy form, if you approve, compare.'

We should tremble for the consequences, were la Huerta alive to read the foregoing extract; since the inadvertency, into which the noble author has fallen, would undoubtely call forth the indignation of this zealous defender of Lope's fame. The giant is by no means the novice which his Lordship represents. After running the changes on Crisalda's beauty in the first three Strophes, he very adroitly shifts his ground, and *engages to lay at her feet* the various productions of nature, which he enumerates, if she will deign to listen to his suit. The last two lines refer exclusively to these proffered gifts, and should be taken in their literal sense. They would have been more faithfully translated

Thus what contains or sea, or earth, or air,
All shall be yours if you relieve my care.—

'I subjoin (adds Lord H.) another instance of this strange and laborious species of conceit in a sonnet from the first book of the Arcadia, which contains many of the common-place illustrations which form so large a portion of that voluminous work:

'No queda mas lustroso y cristalino
Por altas sierras el arroyo helado;
Ni esta mas negro el evano labrado;
Ni mas azul la flor del verde lino;
Mas rubio el oro que de oriente vino;
Ni mas puro, lascivo y regalado
Espirar olor el ambar estimado;
Ni esta en la concha el carmesi mas fino,

Que

Que frente, cejas, ojos, y cabellos,
Aliento, y boca de mi nympha bella,
Angelica figura en vista humana.
Que puesto que ella se parece a ellos,
Vivos estan alli, muertos sin ella,
Cristal, evano, lino, oro, ambar, grana.

'Not winter crystal ever was more clear,
That checks the current of the mountain stream;
Not high wrought ebony can blacker seem;
Nor bluer doth the flax its blossom rear;
Not yellower doth the eastern gold appear;
Nor purer can arise the scented steam
Of amber, which luxurious men esteem;
Nor brighter scarlet doth the sea shell bear;
Than in the forehead, eyebrows, eyes, and hair,
The breath and lips of my most beauteous queen,
Are seen to dwell on earth, in face divine.
And since like all together is my fair,
Lifeless elsewhere, alive in her are seen,
Ice, ebon, flax, gold, amber, and carmine.'

From the fifth Book, Lord H. has transcribed *part* of an ode on *Indifference*, or rather *Recovery from Love*. It is an elegant composition, and, as his Lordship observes, no unfavourable specimen of Lope's style: but in simplicity and sweetness it is far inferior to a sonnet on the same subject inserted in the notes from *Garcilaso de la Vega*: a poet who, if he had lived longer, and could have preserved his taste uncontaminated by the surrounding contagion, would have merited a still more glorious title than that of the Petrarch of Spain.—The noble author concludes his remarks on this extraordinary publication by saying;

'The Arcadia furnishes striking instances of the defects and of the beauties of Lope's style; and by the passionate defence he published of it in his prologue to the Pelegrino, and in the Philomena, he seems himself to have been singularly partial to it. These reasons have induced me to dwell upon it longer perhaps than its merits appear to justify.'

The next work here examined is a continuation of the *Orlando Furioso*, in twenty cantos, intitled *La Hermosura de Angelica*, which Lord H. considers as the best of Lope's heroic poems. Pacheco's encomium, though not here cited, is too characteristic of the age to be omitted. "The poem on the Beauty of Angelica (says he) clearly evinces that of the genius of its author, who has seized more varieties of beauty than nature herself." Some of our readers may be tempted to view this as a caricature of Lope's style, and an imitation of Boileau's epigram on Chapelain. Notwithstanding this testimony,

the tedious harangues, the lifeless descriptions, and the unnatural conceits with which this works abounds, form, in our opinion, a striking contrast to the easy and perspicuous, but rich and animated language of Ariosto.

The *Corona Tragica*, an heroic poem in three cantos, the subject of which is the martyrdom of Mary Queen of Scots, attracted more notice during the life of the author; and, notwithstanding Lord Holland's conjecture that the praises of his contemporaries should be ascribed to the orthodoxy rather than to the poetry of the work, we are inclined to consider this preference as well founded. The first canto, it must be confessed, has its full share of the forced and unnatural ornaments of Lope's style; the second is less objectionable in this respect, and improves in interest; and the last contains several passages which are full of simplicity and pathos. The whole is written with the greatest purity and elegance of language. For a specimen, we need look no farther than the stanza introduced by his Lordship in order to shew the wide difference between Lope's feelings on the subject of civil and religious toleration, and those which prevail at the present day. We do not insert it, however, because we imagine that the manner in which the passage is translated, though sufficient for the purpose which Lord Holland had in view, would tend but little to confirm the truth of our assertion.

The remainder of this volume is chiefly devoted to an examination of Lope's dramatic works. To lessen the unfavourable impression which exists with regard to the Spanish drama, the noble author appeals to some of the usual arguments against the rigorous system of the French critics. He places them, however, in a new and interesting light; and he is careful not to weaken his case by pushing them too far, and then drawing from them extravagant conclusions. Some of Lope's absurdities are extenuated, and other apparent incongruities are explained by circumstances connected with the times. The amazing fertility of his genius, in the contrivance of interesting plots, forms the great charm by which he commanded the applauses of his countrymen: yet we find that the rapid changes in the situations of his heroes are frequently as absurd and unnatural as they are unexpected. If this defect renders him in some degree allied to Shakspeare, it must be confessed that in almost every other respect he is infinitely inferior; and the extravagant and unnatural sentiments of Lope's heroes offer a complete reverse to the exquisite delineation of character and feeling which distinguishes our immortal Bard. The ensuing extract from Velasquez contains a just exposition of the faults of this voluminous dramatist;

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"We must not look in his comedies," says Velasquez, "for the unities of action, time, or place; his heroes come into the world, walk about it, thrive in it, grow old, and die. They wander like vagabonds from East to West, and North to South; he flies with them through the air to fight battles in one place, and make love in another; sometimes they turn monks, sometimes they die, and even after death they occasionally perform miracles on the stage. One scene is in Flanders, another in Italy, Spain, Mexico, or Africa. His lacqueys talk like courtiers, and his kings like pimps; his principal ladies (ladies of rank) are women without education, breeding, or decorum. His actors enter like levies, in battalions, or in squadrons. It is not unusual to see twenty-four or thirty dramatis personæ, or even seventy, as in the *Bautismo del principe de Fez*, where, because these did not seem enough for him, he throws in a procession by way of *bonne bouche*."

Considering that to present the reader with a meagre outline, accompanied by a few unconnected extracts, would convey a very imperfect idea of that spirit and vivacity which constitute the principal merit of Lope's dramatic compositions, Lord Holland has in part translated and in part minutely analyzed *La Estrella de Sevilla*, one of the most interesting of his plays. If the noble writer has deserved well of the friends and admirers of Lope by his judicious choice, they are not less indebted to him for the masterly manner in which he points out some of the real excellencies which the poet's muse was capable of attaining, when not hurried away by wild caprice, nor by a cause still less excusable in Lope, (but to which he ascribes the greater part of his irregularities,) an interested compliance with the taste of the vulgar. Passages illustrative of different peculiarities in his style are also inserted from other plays; and Lord H. concludes with some amusing and instructive, but rather desultory observations on the judgment which foreign and domestic critics have pronounced on the compositions of Lope, and on the Castilian drama in general.

The interesting, though limited, view of Spanish literature, afforded by the present work, will prove a valuable acquisition to all persons of curiosity and taste; and we trust that it will succeed in calling the attention of the public to the neglected treasures of the Castilian poets: who, notwithstanding the harshness with which their absurdities have been blazoned by foreign critics, abound in passages so animated and beautiful, that the student quickly loses sight both of the toil attending the research, and of the grotesque monsters which he has encountered in his progress. It may appear rather unreasonable to expect that an author should take a wider range than he himself originally proposed: but, as the degree of fame which Lope at present enjoys is founded more on the number and

variety

variety of his performances than on his excellence in any particular branch, we regret that so little mention should have been made of those authors who have acquired the greatest celebrity in the different walks of Spanish poetry. We hoped also to have found some remarks on Spanish versification, and particularly on the different kinds of metre; of which this language possesses, perhaps, a greater variety than any other, antient or modern. In an appendix, Lord H. has indeed given a clear and accurate definition of the *Asonante*, but without particularizing any of the numerous combinations in which this peculiarity of Castilian poetry contributes to diversify and improve its harmony.—It was natural to expect that many mistakes would occur in printing long extracts in a foreign language. At page 231 we found *comedias* instead of *tragedias*; and we imagined the word *tragedy* in the translation to be a conjectural emendation, till by referring to *Villegas* we discovered our mistake. One error more it is necessary to specify, lest the present volume should be considered as giving to it a sufficient sanction. Throughout the book, *Quixote* is metamorphosed into *Quixotte*. Towards the middle of the last century, it having been observed that in the Castilian language the double consonants neither served to mark a modification in the sound of the preceding vowel, as in English, nor admitted a distinct enunciation, as in Italian, the Spanish writers abandoned the use of these superfluous letters: a circumstance which certainly affords little encouragement to the insertion of a consonant which it would be impossible for a Spaniard to pronounce, in opposition to the authority of Cervantes and all his editors.

Besides the appendix already mentioned, we find two others at the end of the volume. The first contains an index to Sancha's edition of Lope's works, and two lists of his dramatic performances now extant, in which we observe the curious anachronism of the "Siege of Vienna" in 1683. The second contains an extract from a memorial presented to the Royal Academy of History by Don *Gaspar Melchor de Jovellanos*, on the subject of public diversions, which does honor to the enlightened and patriotic views of the writer.

Ja. Man. jun?

MONTHLY CATALOGUE,

For SEPTEMBER, 1806.

AFFAIRS OF INDIA.

Art. 13. *The Carnatic Question considered*; in a Letter to a Member of Parliament. 8vo. pp. 104. 2s. 6d. Evans. 1806.

The

The conduct of the government of Madras, in raising to the Musnud of the Carnatic a more distant branch of the reigning family, in exclusion of the legitimate successor, at one time excited a very considerable sensation in this country, and created a strong interest in favour of the deposed prince among the friends of justice and humanity. That proceeding has been recently characterized by an eloquent member of Parliament (Mr. Sheridan) as one of the most unjust, inhuman, and atrocious acts that ever stained the honour of the British name in India;—yet the documents on which is founded this grave charge,—which involves the character of the East India Company and its servants, the credit of the government, the vigilance of parliament, and the honour of the nation,—have lain three years on the table of the House of Commons, without any decision having been founded on them!—The very commendable object of the tract before us is to call afresh the attention of the public to a transaction which, as it has been generally stated, appears to have been as offensive and disgusting as any which lawless and unprincipled ambition ever perpetrated. It is the aim of the writer to extract the substance of the voluminous documents which respect this subject, in order to impress it on the public mind, and the understanding of the House: gratified if, says he, 'I engage but one member of that assembly to look dispassionately but thoroughly into the Carnatic correspondence: for I am persuaded that a perusal of it can leave him no choice: but, that he must be anxious day and night to remove the seeming temporary but tacit sanction of his country from a measure, for which policy can frame no excuse, nor power a pretext; and which, until it shall be disowned as the act of Englishmen, must leave a stigma on their character and name.' The particulars of the harsh treatment of the young prince are pathetically detailed; and the pretences, on which the measure was grounded, are minutely and elaborately sifted, as well as ably and fully exposed.

Of the iniquity of the transaction, no doubt can be entertained, if the facts in any degree resemble those which are here stated: and it must be of very pernicious tendency, to allow proceedings of this odious nature to remain unvisited by the justice of the country. We ought not to suffer men to yield to practices of this nature with impunity in any part of the British dominions; and if we do, we shall ourselves in the end justly fall the victims of our criminal negligence and lethargy. The actors in these scenes will return among us, and we shall suffer from the effects of those propensities and habits which we have allowed to be formed, and which we have wanted due zeal, activity, and firmness to punish and repress.

For the particulars of the cruel exclusion of the lawful prince Ally Hussein, and the flimsy and extravagantly absurd pretences on which the act was justified, we must refer to the able account and exposure of both which is contained in these pages. The friendly intercourse carried on between the Nabobs Wallasaw, Omdul ul Omrah, and Hyder and Tippoo, in times when we were at peace with the Court of Mysore,—carried on too at our desire, for the most part,—was construed into acts of treason in those chieftains; and this treason was visited on their innocent youthful descendant Ally Hussein, and assigned

signed as the plea for excluding him from the throne of his ancestors. Most aptly does the author introduce the fable of the wolf and the lamb, to illustrate this foul proceeding. Jo.

Art. 14. *The Speech of Randle Jackson, Esq.*, delivered at a General Court of East India Proprietors, on May 21st, 1806; held for the Consideration of certain Papers, respecting the Conduct of the Court of Directors, the Commissioners for the Affairs of India, and the late Governor-General. 8vo. 1s. Stockdale. 1806.

India proprietors are probably acquainted with the species of eloquence of which Mr. Jackson is master, and which is more easily recognized than characterized. We have to observe that, on the present occasion, the learned Barrister, without being more solid or convincing than usual, is less soaring; and that, without more of close reasoning, he displays less of imagination. In the following passage, the reader will perceive his old acquaintance, the orator of the India House: 'It is well known, how ingenious the princes of the East and their ministers are in all the arts of diplomatic deception. The Doctors of the Sorbonne are not profounder casuists, nor the disciples of Loyola more subtile intriguers.'

We had always considered that Mr. Jackson was a sort of Attorney-General of the Directors, but it appears that we have mistaken, or that the learned Gentleman occasionally shifts his post, since he now appears the tribune of the proprietors, and the champion of the late Governor-General. In this speech, he regards the Directors and Lord Wellesley as parties at issue, and opposes a motion which was intended to express the confidence of the proprietors in the former, because it might prejudge the case of the latter. This mode of proceeding, in its application to the instance of a government and its agents, has at least the merit of novelty. As we are neither Senators nor East India Proprietors, it might be deemed presumption in us to examine so high a subject; we shall therefore be contented with merely stating it, and leave it to be discussed and decided by those who may assume the arduous province without exposing themselves to disadvantageous imputations. Jo.

RELIGIOUS.

Art. 15. *Sermons on Public Occasions*, and a Letter on Theological Study, by Robert, late Abp. of York. To which are prefixed Memoirs of his Life, by George Hay Drummond, A. M. Prebendary of York. 8vo. 6s. Boards. Longman and Co.

As the collection of sermons, which this volume presents to the public, is in itself valuable, and they are become scarce from the lapse of time since each discourse was separately printed, we doubt not that the serious reader will consider himself indebted to the present Editor, for thus rebuilding a monument to the talents and acquirements of the late venerable metropolitan of York.—To the sermons is subjoined a letter on theological study, addressed by the archbishop to a private friend, which contains some very valuable hints and directions for the younger students in divinity.—The discourses themselves are six in number, and all of them were composed on some public

public occasion: the first is written on the martyrdom of Charles the 1st; the second on the restoration of peace in 1749; the third in behalf of the charity schools of London and Westminster; the fourth was preached before the society for the propagation of the gospel in foreign parts; the fifth is a fast sermon delivered in 1759; and the sixth was preached at the coronation of their present Majesties. As the respective merits of each of these sermons have already been canvassed, it will be unnecessary for us to enter again into an investigation of their contents, farther than to state in general that they abound in good sense and sound argument, and are replete with wise maxims of policy, both in regard to the duty of governors and the obedience due from the governed.

Among other remarks on this noble prelate's conduct and character, the biographer observes,

'Whenever he mixed in debate, he shone with superior lustre; for though he rather neglected than cultivated this talent, nature had endowed him with it in an eminent degree, as those who recollect the part he took in several debates which were connected with that establishment, in which he filled so honourable a station, will readily allow. Nor was he more admired for the qualities which adorn a senate, than distinguished by those which rendered him useful in his profession and esteemed in society. His manners were noble as his birth; his disposition engaging, his friendship sincere; no man could better support the dignity of his station; no man was more affable, more condescending, and more accomplished in his general intercourse with the world; wherever he lived, hospitality presided; wherever he was present, elegance, festivity, and good humour were sure to be found. His very failings were those of a heart warm perhaps even to impetuosity; his virtues were those of a disposition formed for every thing amiable in private, every thing great in public life.'—

'Those who knew him best, will say that the predominant feature of his character was that union of sound sense, liberality, and goodness of heart, denominated *candour*. With respect to his literary attainments, there were few subjects of science with which he was not intimately acquainted; but his knowledge of history, ancient and modern, was most accurate, extensive, and profound. It was the favourite topic of his familiar hours of instruction with his children; when he gave, in a perspicuous and engaging manner, either the great lines of general history, deducing from thence the most useful remarks on government, manners, morals, and religion; or tracing particular events and actions to their genuine sources and motives, developed with acute discrimination, devoid of all political prejudice, the characters of individuals who had rendered themselves conspicuous on the great stage of life. In the course of these conversations, (the substance of many of which I recollect with grateful satisfaction, and only regret they had not been at the time committed to paper) he was particularly able in marking the connection between sacred and profane history, and elucidating, by the revolution of ages and the fate of nations, that train of inspired prophecy which "reacheth from one end to another mightily," and which is one great and continually-improving evidence of the truth of divine revelation. He availed himself

himself of every opportunity to impress on our minds this important consideration, with all the zeal and fervour of honest conviction, founded on critical research and deep investigation of the subject.'

He was born November 10. 1711 and died December 10. 1776.—Such is the character given of this excellent prelate, and if we may be allowed to form any judgment of its fidelity from the present surviving memorial of his talents and piety, we cannot hesitate to receive it as a just and impartial testimony to his merits both in his pastoral and his parental duties. Mag.

Art. 16. *A Letter to Lord Porchester*, on the present degraded State of the English Clergy. 8vo. 1s. Bell. 1806.

' We have here a classical and eloquent effusion, on certain grievances occasioned by late enactments which respect the Clergy. The spirited author subjects the late regulations to the test of those principles which, it is now almost universally allowed, ought to govern human transactions. Why, he asks, should not the stipend of the curate, as in the case of wages in civil occupation, be left to be settled by the parties? it is a reflection on both to withdraw it from them.—He expatiates on the incongruity and inconvenience of the existing statutes; and he states reasons sufficient to engender, in well informed minds, a disrelish for the recent laws relating to the clergy.

In yielding our cordial assent to most of the observations of this accomplished letter-writer, we do not mean to concede that, before the late enactments, abuses in regard to residence and the qualifications of officiating ministers did not exist, which required to be investigated and to be remedied: but we are inclined to think that the provisions adopted were not the best calculated to answer the intended purposes. We should be very unwilling to allow any third person to interpose in fixing the terms between the rector and his curate: but we should wish the Bishops and Heads of Colleges to see that no improper persons are admitted into holy orders; the salaries of the officiating clergy might in that case be left to find their own level, without prejudice to the public; and residence might be in a great degree enforced by the operation of circumstances. If care were taken that none but candidates duly qualified obtained admission into the church, we believe that most of the objects would be attained that were sought by the late provisions, which, we are of opinion, do not indicate comprehensive views of policy. To the episcopal interference in the inferior clerical relations, which is here a matter of complaint, we never were friends. We never were of opinion that it was an improvement in our polity to increase the power of the Bishops, and the dependence of the parochial clergy; nor did we ever deem those the best friends of the church and of religion, who were loudest in the cry in favour of the curates. We would not be misunderstood; we wish to see residence as general as possible; we wish to see the inferior clergy as well provided as the nature of things will allow: but we would have these desirable ends attained not by harsh and authoritative legal provisions, but flowing as consequences from wise and liberal regulations, operating in an indirect manner. If this writer be well founded in supposing that the recent laws will have the effect of deterring persons of respectable connections, and

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of promising talents, from going into the church, we trust that no time will be lost in revising or repealing them. The importance of religion as a private concern, the incalculable advantageswhich the state derives from it, and the vast moment of public instruction in every possible view of it which can be taken, will render this duty imperious on the legislature.

This author repudiates the tenet of the indelible character. The reader will find a complete refutation of this bigotted and slavish notion in Dr. Campbell's Lectures on Ecclesiastical History. The letter writer is also greatly displeased with the late law, which declares persons in Holy Orders ineligible to seats in Parliament. We own that we cannot help being of opinion that the duties of a clergyman and a Member of Parliament are incompatible; and that our constitution both civil and ecclesiastical would suffer, were the House of Commons to be made a road to clerical preferment: but we can see no objection to their having this privilege, provided it were enacted that the seat disqualified them for holding or receiving any church preferment ever afterward. Jo.

Art. 17. *Hints for the Security of the Established Church*, humbly addressed to the Archbishop of Canterbury. 8vo. 1s. Hatchard.

When this writer, in order to rouse the attention of his Grace of Canterbury, represents to him the fair prospect of obtaining the crown of Martyrdom, we were prepared for a most alarming view of the state of the Established Church: but we could not perceive any thing in the subsequent part of the letter, on which the Archbishop could erect the brilliant hope of Martyrdom. We cannot consider the Church to be in such imminent peril as he would have us believe; nor can we admit that those measures, which he so strongly urges, are either necessary or politic. If parochial and episcopal residence must be enforced by such regulations as may be deemed requisite, let not liberty of conscience be abridged by any limitation of the Toleration Act. The writer, however, wishes to have some new regulations adopted relative to Dissenters; because of the novel form of modern Dissent. 'Schismatists (he says) do not at present dissent on account of their principles, but they so arrange their principles, that they may dissent.' Without analysing this nice distinction, we venture to observe that it would be very imprudent in Government to interfere with the different shades of dissent. The word *Dissenter* is a very comprehensive negative term. It implies *all* those who differ from the Established Church, with all their subdivisions; and to all, of every denomination, the Toleration Act extends.—Alarmed at the progress of Methodism, this member of the Church of England longs to restrain the itinerant preachers, and wishes to have them 'licenced, and confined to their own appropriate registered place of worship:' but he forgets that this would be a very hard case, unless these places were endowed. In our apprehension, it is weak in the extreme to be afraid of such illiterate beings as he describes; and if the Clergy do their duty, and oppose Methodistic preachers with becoming zeal and assiduity, they need not ask for a revision of the Toleration act. At all events, we should ab-

stain from interfering with the arm of the law. Gamaliel's advice should not be forgotten. Moy.

Art. 18. *Peace with France and Catholic Emancipation repugnant to the Command of God.* By L. Mayer. 8vo. 1s. Williams and Smith.

Prophetic interpreters are much disposed to refer the predictions of scripture to their own times, and to find the marks of some apocalyptic beast on the prominent characters of their day. Mr. Mayer is exceeded by none of his predecessors in this propensity. With a perspicacity far surpassing our dim intellects, in Micah iv. 3.—13, he sees 'an evident reference to the present contest between England and France, (the former of which is the strong-hold of the daughter of Zion);' and he roundly asserts that the command "Arise and thresh" is equivalent to a divine injunction to prosecute the war till we have destroyed the enemies of Zion. So adroit is Mr. M. in discovering the precise objects to which the prophecies refer, that he has found out that Rev. xiii. 10. "He that killeth with the sword must be killed with the sword" *clearly* points out the tragical end of Louis xvi., and that Bonaparte is the king of the locusts, and the angel of the bottomless pit. Could our penetration keep pace with that of Mr. Mayer, we might receive some consolation: but, as we do not admit his premises, we cannot be flattered by his assurance that we are ordained by God to bring the pomp of the enemy down to the grave. Do

Art. 19. *Remarks on the Observations made on the Discipline of the Quakers, by the Monthly Reviewers,* in their Examination of William Rathbone's Narrative and Memoir. 8vo. 1s. Phillips and Fardon.

Having been long in the habit of regarding the society of Quakers with much respect, as conceiving them to have imbibed more of the spirit and to have displayed more of the practice which distinguished the primitive christians, than the generality of other modern churches, we felt extreme reluctance in offering to the public (Rev. for October last) those strictures on their late conduct which have occasioned the present remarks. When we made them, we flattered ourselves that they would obtain some notice from that body against whom they were directed; and as we stood unconnected with party, and were totally ignorant of Mr. Rathbone and his connections, we hoped that the Society of Friends would do us the justice to believe that our censures proceeded from the purest principle, and that nothing could afford us more sincere pleasure than a complete vindication from them. The author of this pamphlet endeavours to convince us that the charge of persecution does not attach to the Quakers, in consequence of those proceedings which excited our animadversions, by alleging that 'the *disownment* of persons for a difference in religious opinions consists in excluding them from those meetings where the private affairs of the society are discussed, and from those provisions for the poor, which are made exclusively for the members of the Society. They are at liberty to attend the meetings for religious worship in the same manner as before their disownment;

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no injury is done to their persons or properties; they are not deprived of any of the comforts of social life.' We are farther informed that, if we consider this disownment as similar to excommunication in the Churches of Rome or England, our ideas on the subject are erroneous. —If we considered disownment in the one instance as absolutely equal to excommunication in the other, our ideas would indeed be erroneous: but there is certainly a similarity in the two cases. Disownment is excommunication to as great an extent as the Quakers can carry it. The society cannot shut the doors of their places of worship against disowned members, but it takes from them all provisions made for the poor; and it must, by marking them as obnoxious persons, deprive them of the comforts of social intercourse with friends. These, it will be said, are the necessary consequences of Disownment; and being so, we wished the Society to consider how far they were justified on their avowed principles, and on the principles of Christian liberality and candour, in proceeding, as they have lately done, to the measure of disownment.

The present writer states the Quaker Creed to include a belief in the inspiration of the Scriptures of the O. and N. Testament, and in the Divinity of Jesus Christ; to which, he says, a considerable number, mostly in the north of Ireland, have objected. No mention is made of the Inward Light, or the teaching of the Divine Spirit; which is also held, we understand, as a not less essential article of faith;—and it appears to us to be a difficulty (as we have noticed in a former article, see Rev. for July, p. 320.) to proceed with satisfaction in disquisitions concerning doctrine, with two paramount courts of ultimate appeal, as we may term them, viz. the Scriptures and the Inward Light. The question is, can a Quaker consistently accede to the disownment of a brother who solemnly declares that he is taught by the Inward Light, or by the Inspiration of the Divine Spirit, to believe that the God of Mercy did not order the cruelties inflicted on the Canaanites? Must not a member deem it hard to be rejected for a conscientious adherence to a principle, which (as we have always been instructed to believe) lies at the bottom of their system? If the Quakers maintain the plenary inspiration of the Holy Scriptures, to the exclusion of the above mentioned doctrine, the case of the disowned persons is simplified, and they have no more reason for complaint than a professed Socinian would for being refused admission into a society of avowed Calvinists.

This Observer meets our strictures more fully on the subject of Marriage. He tells us that the Quakers do not consider it as a civil contract; and he quotes William Penn, who says, "that it was the unanimous sense of Friends that joining in marriage was the work of the Lord only." In this instance, therefore, their conduct was less objectionable; though perhaps even here it would be prudent to revise their system, if the particulars stated by Mr. Rathbone be correct.

The Quakers may assure themselves that we wish not to affix on them the charge of any practice resembling the shadow of persecution; and we lament that any thing should have occurred among them, to disturb that harmony and brotherly love for which they

have been so long and so deservedly esteemed. We would have them be consistent with themselves, and, in the exercise of discipline, display that faith which worketh by love. If ever we inadvertently misrepresent them, we shall, on the discovery of our mistake, be ready and disposed to render them ample justice; for we take no pride in pertinacity in error, and have but one object in view—*Truth.*

Moy.

Art. 20. *Sermons, selected and abridged, chiefly from Minor Authors,* adapted generally to the Epistle, Gospel, or First Lessons, or to the several Seasons of the Year. For the Use of Families. By the Rev. Samuel Clapham, A.M., Vicar of Christ Church, Hants, and of Great Ouseborn, Yorkshire. Vol. I. 8vo. pp. 639. 9s. Vernor and Co.

The plan on which this volume proceeds was, we apprehend, frequently adopted by the clergy of more antient date; and since the English Church has chosen to observe *days and times and years*, it may be useful to select subjects appropriate to them from the Lessons appointed for the day: but in this as in other instances, there may be danger lest observances of this kind should degenerate into mere matters of form and ceremony, as in Roman catholic countries. These sermons may, perhaps, be regarded as a kind of preventive, since they are said to be designed for families: but they may occasionally glide into the pulpit.—The names of writers, from whom this first part of the work is composed, are as follow:—Skelton, Scattergood, Peters, Dr. Elsmere, Catcott, Dr. Lawson, Bp. Richmond, Riddoch, Bp. Pearce, Newlin, Dr. Goddard, Muscut, Dr. Tucker, Gilbert, Dr. Powell, Munton, Bp. Coneybeare, Dr. Brooke, and Dr. St. John.—*Skelton* is a favourite preacher with this editor; who mentions him as incomparable, and presents us with fifteen of his discourses; of which we have observed some marked in the index with an asterism, denoting that they are taken from a third volume, not printed in this country, and seldom to be had of a London bookseller. *Newlin*, also, is mentioned as an uncommonly pleasing and pious writer; and the sermons of Richmond and Riddoch are said to be particularly agreeable.—Without entering minutely into these inquiries, it seems sufficient generally to say, that the collection appears to accord with the proposed plan, and contains a number of tracts adapted to the edification and improvement of those who will peruse them with any attention.

Mr. Clapham informs us that he could not always find sermons on texts taken from the lesson of the day; and, when that was the case, he substituted others which bear some kind of analogy. He also remarks that, 'although it cannot be said of *all* the authors who compose this publication, that they are actually scarce, yet none of them seem to be very common, and many of them are confessedly very excellent, and as pulpit compositions may, perhaps, be classed among the first this country has produced, either in the two preceding centuries, or in the present.'—One discourse, which is for Ascension-day, is said to have been 'never before printed.'

Art. 21. *Sermons delivered to the Congregation of Protestant Dissenters at Call-Lane Chapel, Leeds*, by Joseph Bowden. 8vo. pp. 407. 7s. Boards. Longman and Co.

In an introductory address, Mr. Bowden declares that he has no other apology to offer for the publication of these sermons, than one which has often been received with suspicion, and sometimes with contempt: but he persuades himself that, in his case, the solicitation of friends will be allowed to be a plea of more than common weight. During twenty-eight years, he had been minister of the religious society before whom they were delivered, when a note was sent to him, 'signed by thirty-two of the members, requesting that he would give them an opportunity of reading to their families, a few of the sermons, which he trusts something better than compliment or partiality induced them to say that they had heard with pleasure and advantage.' The subjects are of a practical nature, and the preacher discourses on them not with the arts of a mere hasty declaimer, or of one whose sole or chief object is popularity, but with calmness and simplicity;—with a love for useful truth, and a desire to advance among men the interests of Christian piety, benevolence, and personal virtue. The discourse on 'conscientious doubts' may excite serious thought, with some painful ideas, in attentive and considerate minds.—'The comprehensive spirit of Christianity,' which is the subject that next offers itself, merits an attentive regard. Mr. Bowden's opinions are the reverse of Calvinism. We concur with this author, when writing on the 'disinterestedness of Jesus Christ,' he concludes 'that "the joy set before him" was no other than the pleasure of doing good.'—'Observations on the unbelief of our Lord's kinsmen' form a very sensible and useful discourse, which may be perused to great advantage. So also may several others; and though we do not assert that they are equal, the whole volume merits our esteem: it deals not indeed in criticism, but it is rational, scriptural, and instructive.

Art. 22. *Sermons*, by the Rev. Thomas Gisborne, A. M. 2 Vols. 8vo. 16s. Boards. Cadell and Davies.

The name of Mr. Gisborne is rather popular, and his publications have generally met with approbation. His pulpit compositions, however, discover some marks of incorrectness, and are of unequal merit: while some are diffuse and declamatory, others are more carefully written, and are agreeably adapted to reach the understanding and the heart. Occasionally, an appearance of irascibility in the style, or of abruptness in the questions, may be discovered: but they also at times contain solid reasoning and persuasive argument, much that is calculated to instruct, to animate, and to console, in the various circumstances of life. They are adapted to the offices of the establishment, but they bear some resemblance to the manner and spirit of our old puritanical writings.

Vol. I. which contains 20 sermons, was published many years ago, and is now offered to us in a second edition. Of Vol. II. the discourses turn on the following subjects: Hearing of sermons;—Believers and Unbelievers;—Proneness to disparage religious characters;—Coming unto Jesus Christ for life;—Calling of St. Matthew;

—Goodness illustrated by the character of Barnabas;—Pride;—Zeal illustrated by the character of Jehu;—Parable of the Tares;—Occupation, Gen. xlvi. 33.—Unreserved obedience;—Sins of the tongue, No. 12, 13.—Identity of wisdom and religion;—Folly illustrated by the character of Saul; Religious comfort;—Christian characters of youth;—Method of salvation. Hi.

Art. 23. *A brief Treatise on Death*, philosophically, morally, and *practically* considered. By Robert Fellowes, A.M. Oxon: 12mo. 3s. Boards. Mawman.

We can safely recommend this little treatise, to those who can endure sound reasoning and correct reflection on the subject of their bodily dissolution. The number, we know, is not large. Even men who are otherwise sensible shun the thought of death; and the pursuits of the multitude prove the complete delusion in which they are enveloped. No work is better calculated to exhibit the exact value of life, to abate the fear of death, and to shew us the wisdom of preparing for our subsequent destiny, than this tract of Mr. Fellowes; which is written with great plainness and strength of argument, which places our present condition before us in its true light, and which completely demonstrates to us the supreme wisdom of virtue. Though Death be represented as physically unavoidable, it is not depicted as an evil, but, in the contemplation of Christian faith, as a blessing. The doctrine is that, as when we begin to live we begin to die, so we must die before we can be said truly to live. Hence Death is to the Christian rather an object of gratulation than of sorrow.—The practical remarks, which Mr. F. has introduced, on the shortness and uncertainty of life, merit universal attention; and if he has repeated observations which have been made ten thousand times before, he has employed them to good purpose, and has compressed much practical matter into a narrow compass. His treatise on Death is adapted to the Shortness of Life. Mo-y.

POETRY.

Art. 24. *An Elegy on the Death of the Right Honourable Charles James Fox.* 4to. 1s. Crosby and Co.

The death of so distinguished a statesman as Mr. Fox is an occasion on which the Muse will not be silent. His manly eloquence cannot become mute, his zeal for the public good cannot be extinguished, his brilliant star cannot set, his career from which his country expected such important consequences cannot terminate, without forcing from the eye of thousands the patriotic tear. We lose no time in announcing this Elegy, which, though written in haste, is not without merit. Turning from domestic sorrows to this recent public loss, the author consecrates his Lyre to Patriotism, and, in elegiac numbers, rehearses the virtues of Mr. Fox. Such an effusion, written and printed "on the spur of the occasion," we cannot be so cold blooded as to examine with rigid criticism: his subject is a potent shield; and as he has appeared first in our court with his Elegiac offering to the memory of so great a Man, we shall receive him most graciously, and present to our readers a part of the cypress wreath with which he decks the patriot's urn:

'Weep

'Weep then, ye Muses, all! ingenuous weep!
Lament with me the Patriot-Hero fled;
A more than Brother claims our sorrows deep;
For Fox, the pride of Englishmen,—is dead!

'Well may ye start, and dread in wild dismay
The threaten'd loss of intellectual Light;
The polar star of Britain's passing day,
Is set—and gone for ever from our sight!

'Ye knew the noble treasures of his mind;
How truly great, how brilliant, and how just;
Ye crown'd him 'Dearest Friend of Human-kind,
'And dauntless Champion of his Country's Trust.'

'Sprightly he led the enamour'd Youth along
To woo your Sister-Goddess—fair and free—
To her he gave his hours, his soul, his song;
The fond, devoted, Slave of LIBERTY.

'ENGLAND! thou knowest little of thy Friend,
If e'er thou view'dst thy Fox with jealous eye;
Too British was his bosom to contend
Against the meanest claim of Loyalty.

'No, when the Senate's dubious ranks, alarm'd
Fiercely pursued the Meteor of the day;
Your Patriot wisely paus'd—then boldly arm'd,
Defied his Foes—and bravely shew'd the way.

'This shall the basest Calumny allow;
For past events, we know, too well have prov'd
His Counsels true; ALL, smiling, own him NOW,
'Alike of People and of King belov'd.

'Now—did I say? Alas! the hour is past;
The rosy dawn of Joy and Hope is o'er:
The mighty Patriot NOW hath breath'd his last!
Our boasted Oracle is NOW—no more!

'What if the eye in Life's perplexing road,
Some little errors in his path have spied?
"Draw not his frailties from their dread abode!"
"For e'en his frailties lean'd on Virtue's side."

'Dear to the Muse of History and Fame,
His Memory shall adorn the future page;
And grateful BRITAIN shall record his name,
The 'ARDENT CHATHAM' of the present Age.'

The mention of Chatham introduces a compliment to Chatham's son, who is also wept as a public loss, and whose worth is recorded by the poet as an offering acceptable to 'Fox's generous soul.' Mo-y.

Art. 25. *Poems* by Laura Sophia Temple. 12mo. 5s. Boards. R. Phillips.

Youth is the plea which Miss Temple urges for the exercise of candour towards the offspring of her Muse: but had we been left to guess at the writer's age from the character of her poems, we should have supposed her to have passed the age in which the visions of hope are undisturbed by experience. The uniform tenor of this lady's verse is sombrous; she repeatedly mentions her 'bankrupt heart;' and she appears, in an early stage of life, to have sustained a variety of afflictions. Her numbers, however, are in general easy and flowing; and unless the monotony of the subject should tire, her poems will not be rejected with disgust by those who commence a perusal of them. We must protest against some bad rhymes, such as '*down* and *morn*;'—'*break* and *wake*;'—'*spice* and *voice*;'—'*joy* and *eye*;'—'*eye* and *destroy*;'—'*sky* and *joy*,' &c. &c. We meet also with some lines that hobble, and others which have more feet than belong to them. Miss Temple may fear or pretend to fear the effect of the hand of correction on the productions of her fancy: but we can assure her that her muse would not have suffered, had some critic prevailed on her to alter the following line:

'That makes in the grave such *a rumpus*;'

or suggested to her in her sonnet 'To the Banks of the Ex,' that it is not usual for young ladies 'to woo *banks* to their arms;' or hinted to her that the line in 'The Sailor's Song,'

'Her *name*, alas! *'twas all remain'd*,'

is aukward and incorrect for want of the relative. As a speciman of Miss Temple's composition, we copy part of a poem intitled 'Lines addressed to my own heart.'

'What! art thou calm? Is all thy flutt'ring o'er?
Does Joy dilate, does Grief convulse no more?
Has Passion ceas'd to urge her frantic sway,
Or gentler tenderness forgot to play?
Does trembling Doubt, that shapes ideal woe,
O'er my sick mind no more its shadows throw?
Has syren Hope her tendrils ceas'd to twine,
And Fancy's loom to weave its visions fine?
Yes, all is still—still as the sleep of death,
Or stagnant lake that feels not Zephyr's breath;
O'er whose dark breast no swelling wave is driven,
Whose lonely banks ne'er catch the smile of heav'n.
Gone are the rainbow dreams that Fancy wove;
Sunk and extinguished is the lamp of love.
Hope has, indeed, her tendrils ceas'd to twine,
Nay, ev'ry wish is flown that once was mine.'

— — —

'What then remains to bind me to the world,
When from the steep of joy my soul is hurl'd?
Say, what remains to snatch me from despair,
What but disgust, and moments brown'd by care?
Yes! yes, one tie still warms my palsied breast,

And

And stays my soul from flying to her rest.
Still round the scene Affection weaves her spells,
For in this barren waste a dear one dwells;
My lov'd companion! sun that gilds my day,
The only flow'r that smooths my rugged way.
Life still has charms—her bands I will not rend,
I'll tarry for my lover, mother, friend.'

Mo-y.

Art. 26. *Torio Whiggo-Machia;* or the Battle of the Whigs and Tories. A political Satire in four Cantos. 4to 3s. Ebers. 1806.

With smoothness of numbers, satiric verse should unite pungency and force: but unfortunately for this poem it wants the distinguishing requisites, and will probably be read both by whigs and tories without admiration or resentment. The author consoles himself with thinking that he shoots his arrows from impenetrable concealment: but we are of opinion that no party will be so much irritated by his satire, as to wish to break his bones. To most readers, the writer will be obscure; and they who comprehend his meaning will not be disposed to compliment him on his happy delineation of political characters. The torio-whiggo contest is poorly sustained; and for such couplets as the following, the author merits the critic's rod:

'Some pound inserted where a pound was not,
Or where it was neglected and forgot.'

'Illustrious deeds, most worthy of a lord,
To break a fiddle or a harpsichord.'

'Stooping he grasp'd, and sent the glittering bane
To pay the mad concern at Drury Lane.'

'O stay their dreadful progress, and be thine
This set of courtiers down from eighty-nine.'

In this poem we have no discussion of political principles; and every thing is so veiled in simile and metaphor, that the point of the satire is scarcely discernible.

D.o

Art. 27. *Half an Hour's Lounge;* or Poems, by Richard Mangnall. 8vo. 2s. 6d. Longman, &c.

An easy versification constitutes the chief ornament of these trifles. The thoughts are sometimes far-fetched, and obscure, without exhibiting many traits of originality: but the reader, who has not formed any higher expectations than the modest title warrants, will probably not be disappointed.

J. Man. jun.r

POLITICS.

Art. 28. *An Examination of the alleged Expediency of the American Intercourse Bill;* respectfully inscribed to Robert Curling, Esq. and the other Gentlemen who compose the Committee of Ship-Owners. 8vo. 1s. Asperne.

If a violent temper indicates wisdom, and severe and harsh expressions are proofs of talents, the writer of the squib before us is no inconsiderable man. So far is he from being disposed to make concessions, that he feels himself animated with emotions of a more

fervid kind: he is 'astonished that any British bosom should entertain a wish below that of chastising the insolence and avenging the calumnies which we have so long suffered.' He inveighs bitterly against the violent spirit cherished in America towards this country, but he deems it by no means improper in the subjects of his Majesty to foster the highest possible resentment against the Americans.—It is happy for both nations, and for humanity, that the notions of spirit, firmness, and duty, entertained by the respective governments, are different from those which are inculcated by this hot-headed shipowner. We had hoped that the party spirit, which has lately disgraced some American towns, had nothing corresponding to it among ourselves: but the writer before us takes much pains to undeceive us in this particular, and to convince us that there are people here, though we trust that they are few in number, as much addicted to senseless clamour as the French party in the United States.

Throughout this pamphlet, the author forgets the professed subject of it, and employs himself in invectives against the Americans, and in furnishing statements of the hostility waged by Bonaparte against our commerce. It ought not to have been taken for granted, as it is done by this writer, that the bill in question is a measure of concession to the Americans, and not a measure of justice to the West India planters; that the relaxation, in the present instance, of the navigation laws, will operate as an exclusion to this country, and a monopoly in favour of America; nor that the power, which has been so long lodged in the governors of each island, will become more pernicious when vested in the Privy Council. Jo.

Art. 29. *The present Claims and Complaints of America briefly and fairly considered.* 8vo. pp. 56. 2s. Hatchard. 1806.

Two letters from a gentleman in Halifax, Nova Scotia, form the contents of these pages; in which the question whether a neutral be at liberty to prosecute with a belligerent power, in time of war, a commerce which was interdicted to it in the period of peace, is again examined. The writers treat the subject less systematically than their predecessors, but not, as we think, less successfully: they state their views with great plainness, and in our judgment with equal force; and persons of unprejudiced minds, who peruse this tract, will at least not regard the matter as so clearly against Great Britain as it has been the practice of many to represent it.—Though we approve of what is called the British doctrine on this subject, we are at the same time of opinion that it may be made to rest on more irrefragable grounds than any which are to be found either in the very ingenious and able judgments given in the prize court, or in publications which have been directed to the support of similar principles.

The present letters are highly creditable to the writers, and intitle them to the acknowlegements of their fellow-subjects of the mother country; since the spirit in which these communications have been penned is scarcely less to be applauded, than the ability which they discover: it is loyal, without being illiberal; and we could not have wished more than a sentence or two to have been somewhat qualified.—It is but justice to these respectable friends of their country,

try, to state that the republication of their letters here is without their privity. Jo.

Art. 30. *Lessons for Government;* or the Deliverance of a People. 8vo pp. 55. Printed at Croydon. No Date, nor Name of a London Bookseller.

This writer paints our situation in very unfavourable colours. Many of the evils under which we labour, he ascribes to the effects of an extended commerce and overgrown wealth; and it is his object to awaken in the country a spirit the reverse of that which has been generated by the new state of things. Alarmed, however, as he professes to be, for our actual situation, he still affirms that 'with patriotism we are invincible.' He exhorts us to render this feeling general, to diffuse instruction, and to make the *poor* sensible of the interest which they have in the preservation of the state.

In the midst of his dismal dream, the writer is roused by the intelligence that Mr. Fox had been called to his Majesty's councils, from which he draws the happiest presages; little foreseeing that the country would so soon, alas! be for ever deprived of the services of that lamented statesman! Jo.

Art. 31. *General Remarks on our Commerce with the Continent;* shewing our Commercial and Political Influence on the States of Russia, Prussia, Sweden, and Denmark. To which is added, Observations on British Expeditions to Germany; and on our Diplomati*que* Agents abroad, &c. &c. Respectfully dedicated to the Merchants and Manufacturers of Great Britain and Ireland. 8vo. pp. 54. 2s 6d. Parsons.

If we may rely on the author's own account of these remarks, they 'are the result of the most minute investigation, and indefatigable enquiry, in the respective countries and departments that are the subject of the present discussion;' while the object of them is 'to quiet *present fears*, and *encourage future hopes* both in a political and commercial point of view.'

It is the opinion of this writer that the commands of Bonaparte will be unavailing, in the end, to exclude our manufactures from countries in which they have been once known and adopted; and in proof of this supposition, he instances the unsuccessful attempt of the Great Frederick to prevent the use of coffee in his dominions. Another state, we are told, discouraged British manufactures by high duties: but the consequence was, that the native artizans, in whose favour and at whose request the measure had been adopted, smuggled in the British articles, and sold them at a much higher price than they fetched when their importation was allowed: which induced the minister to abolish the restriction.

'From the energy,' says the author, 'of the late and present ministry, there is every *probability* to expect, that a peace will either restore our former influence on the Continent, or in its stead secure us some colonial equivalent:' but, as this may be a distant event, he submits other resources to the consideration of the mercantile public.—'It is principally,' he says,' to the unexplored regions of Russia that the enterprising spirit of the industrious English ought to direct itself.'

self.'—He is of opinion that we might import wool with advantage from Buckourria, Podolia, and the Ukraine; and that we might in return supply those countries with cloth, at much less expence than that at which they now procure it from the Prsusians and Saxons.

Prussia, it is here contended, is much more dependent on England and Russia than on France: three fourths of the Prussian exports being made to Great Britain, two thirds of which are partly Russian and partly Austrian produce. It is contended that the present system of the court of Berlin is diametrically opposite to that which was followed and recommended by the Great Frederic. The French interest is said to be unpopular in Prussia; and Hanover, it is added, will be no equivalent to this state for the loss of her trade. It is confidently asserted that the linen manufactures of Silesia must suffer most seriously from the war, while those of Ireland must profit by the event.

The author is an enemy to our continental expeditions; and he thinks that there is some foundation for the complaints heretofore made against our diplomacy: but he observes that 'the gentleman now at the head of the British diplomacy is generally allowed, by the most judicious men abroad, to be peculiarly endowed with all those requisites so necessary for carrying on negociations with foreign powers; namely, a thorough knowledge of their courts and countries. Their prepossessions in his favour, united with his talents and the dignity of his office, will, I trust, induce him to make our ministers abroad a respectable and respected corps.'—This little tract proves its author to be a man of information, and a lover of his country. Jo.

Art. 32. *John Bull's Soliloquies on the late Impeachment.* 8vo. pp. 51. 2s. Hatchard. 1806.

If it be of the essence of wit to bring together dissimilar ideas, the present writer is not without pretensions to the distinction; since the versatile pliant object of his contemplation, who has found himself at his ease in different political parties, is here assimilated to the austere and rigid Cato.—The student of the *belles lettres*, who would discriminate between real wit and genuine humour, and their counterparts, may find it worth his while to consult the present tract; in which he will meet with a considerable assortment of specimens of the latter. The weapons of ridicule are of delicate management; and if they be wielded aukwardly, the laugh turns against the person who is attempting to handle them. Such appears to us to be the case of the politico-comic writer before us. He professes to be fully in the secrets of honest John, and proclaims that the patient animal no longer bears any ill will to the renowned Harry, but that his indignation has taken a turn, and is directed towards Harry's enemies for setting him against an honest and faithful friend. We flatter ourselves, too, that we know *a bit of John's mind*; and if we do not deny that worthy John is not highly pleased with the adversaries of the Cato of this political wit, we suspect that the *tiff* is on grounds the very reverse of those which are here stated. Jo.

MEDICAL

MEDICAL, &c.

Art. 33. *An Inquiry into the nature and action of Cancer*; with a view to the establishment of a regular mode of curing that disease by natural separation. By Samuel Young, Member of the Royal College of Surgeons, London. 12mo. 4s. 6d. Boards. R. Phillips.

The virulence of the disease which forms the subject of this publication, and the little effect which medical men have been able to produce on it by the most vigorous exertions of their art, seemed for some time to have repressed all attempts at extending our knowlege of its nature, or at introducing any improved mode for its treatment. Public attention has, however, been lately called to this subject, by an association of some of the most eminent surgeons in the metropolis, formed for the express purpose of investigating the phænomena of this disease, and instituting an inquiry into the comparative merits of the different plans proposed for its relief. It is, we apprehend, to be attributed, in some measure at least, to this cause, that an unusual number of treatises on cancer have issued from the press during the last year; of which the most valuable, that of Mr. Home*, has already passed under our review; and the one now before us, although in every respect greatly inferior, is not altogether undeserving of attention.

The first point which Mr. Young undertakes to investigate is, whether cancer arises from a specific virus, and possesses constitutional action. Until lately, the affirmative side of the question was generally adopted: but the contrary opinion is here strenuously maintained. That cancer does not generate a specific virus, capable of producing the disease when applied to a sound body, he argues from the impossibility of fixing any specific character for the disease itself; and he naturally concludes that hence it can have no specific action, and cannot produce a specific virus.

'Some idiopathic symptom (he says) would appear always necessary to a specific disease; now there is not one, peculiar to the action alone, to be found in all the cancerous tribe. The puckered, serrated edge, the loose fungated over lappings, the deep excavations attendant on cancer, are all individually to be found in every species of sore that differs from the simple purulent ulcer. Nor indeed are all these appearances together, in the same sore, sufficient to constitute the cancerous character; because such appearances have existed precisely the same (so precisely indeed as to have passed for cancers) where a known specific taint of the constitution has been evinced, and where cancer has never finally resulted.'

In support of this opinion, two cases are adduced; which, says Mr. Y. possessed every symptom of cancer, but which, from the action of medicine on them, and from their subsequent progress, clearly appear to have been venereal. This seems to us a vague mode of reasoning. After so much has been written on the subject, so many observations detailed, and so many cases described, we scarcely expected to be told that cancer is still an undefined disease, and that it possesses no specific character nor idiopathic symptom. Mr. Young examines

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* Rev. for March last.

individually

individually the most noted instances in which the disease has been supposed to have been generated by the local application of cancerous matter; and we agree with him in thinking that they are loose and inconclusive. On this point, we are disposed to adopt the opinion of Mr. Home, that cancer cannot be produced in a part, until some alteration has previously taken place in its structure.—With respect to the constitutional nature of the disease, we do not consider Mr. Young's arguments as altogether satisfactory. That a cancer has occasionally been brought on by an external injury, which he conceives to be a proof of its local nature, seems to us to favour the contrary opinion. If out of a thousand bruises that are inflicted, one only becomes converted into cancer, we are almost irresistibly led to conclude that the singular termination of this solitary case must have depended on some peculiarity in the habit of the individual, which has produced effects so different from those that usually occur.

Mr. Y. next proceeds to give us what he calls a theory of cancer. As far as we are able to understand this theory, (which is not very clearly laid down,) he supposes that from some causes, probably of a mechanical nature, obstruction is produced in a glandular part; the part then enlarges, and of course presses on its integuments; and the internal pressure continues more and more to irritate the external coverings, until at last they give way, and produce the disease in its complete form, which is now kept up by the combined influence of the newly acquired action and this diseased structure. It is expressly stated that external violence may lay the foundation of the disease in a part previously sound, and when there was no constitutional predisposition.

Regarding cancer as local, and as not possessing any specific virus which can contaminate the neighbouring parts, the author proposes his plan of cure; which is to excite in the diseased mass an increased action that may exhaust its vitality, and thus enable it to be thrown off like any other extraneous dead substance.—As it is obvious that this method of treatment is founded on principles which are extremely hypothetical, and by no means decidedly proved, we naturally inquire whether Mr. Young has really found this practice to be successful; and this, we are sorry to observe, does not appear to have been the case. He seems to regard it as sufficient for his purpose to point out the reasons which have hitherto prevented caustics, and particularly arsenic, from being successfully employed by the regular practitioner; for he positively states that cancers have been cured by empyrical remedies, which seemed to derive their efficacy from this substance.

Our readers will probably agree with us that neither the reasoning nor the facts contained in this treatise are conclusive; yet it may not be without its use in turning the attention towards those powerful remedies, which, by judicious management, may possibly be employed to some useful purpose in the cure of this formidable complaint. BOS.

Art. 34. *Commentaries on the treatment of Schirrhi and Cancers;* from the earliest period to the present, for the purpose of pointing out and establishing a specific for those diseases on rational and scientific

tific principles. By William Thomas, Member of the Royal College of Physicians. 8vo. 3s. Murray.

In the preceding article, we have noticed a treatise on cancer by Mr. Young, the principal object of which was to recommend the use of arsenic in this complaint; and Mr. Thomas, whose pamphlet appeared so nearly at the same time with that of Mr. Young that it may be regarded as equally original, endeavours to enforce the same opinion. He complains of the little attention that has of late been paid to the cure of this disease, and apprehends that our knowlege concerning it has even been for some time retrograde. In support of this position, he enters on a short examination of the opinions which were entertained respecting cancer by the older writers; and though he will scarcely, we imagine, convince the reader that they were possessed of any information which is now lost, he clearly shews that they had studied the disease with peculiar assiduity, and taken much pains to investigate its diagnostic symptoms. They wisely directed the principal part of their curative means to its incipient state of scirrhus; since, when the disease was advanced to the latter stages, it was confessedly incurable, and their only hope of farther relief was placed on the removal of the affected part.—In this operation, the older practitioners generally preferred the cautery; influenced, as it seems, by their view of the hæmorrhage which attended excision, and which the rude state of operative surgery did not enable them to repress. The modern improvement of the art has, in this particular, produced the most decided advantage, by rendering the use of the knife both more safe and much less formidable. Mr. Thomas admits this to be the case; yet he still thinks that in particular instances the cautery might be advantageously employed; and he observes that our attention has been too much withdrawn from it, in consequence of the great dexterity of some of the moderns, who have brought the operation of excision to its present state of perfection.

The older surgeons, as we remarked above, entertained no hope of ever curing the disease after it was once fully formed: but in certain instances they appear to have had a very favourable opinion of the benefit which might be derived from the employment of arsenic. This substance appears indeed, at all times, to have been kept in view by those who were anxious to find a specific for the disease; and there is reason for supposing that it forms the active basis of the empyrical powders which have at different times been extolled for their efficacy in its cure. Mr. Thomas decidedly adopts the idea of its being a specific for cancer; and he endeavours to explain its mode of action, on the principle of its causing a sloughing or putrefaction of the parts on which it is laid, as far below the surface as the absorbents are capable of conveying it; differing in this respect from the common caustics, which can only act on the part with which they are in contact.

The present pamphlet does not enable us to determine whether this hypothesis can bear the test of experience; the author having referred the practical part of his treatise to a future publication. **Bos.**

Art. 35. *A Description of the Mercurial Lepra*, by Doctor Moriarty. 12mo. pp. 64. 2s. 6d. sewed. Gilbert and Hodges, Dublin.

Art.

Art. 36. *An Essay on a peculiar Eruptive Disease arising from the Exhibition of Mercury;* illustrated with cases taken at the Westmorland Lock Hospital, Dublin. By George Alley. 8vo. pp. 80. 3s. 6d. Printed at Dublin, and sold in London by Cadell and Davies.

As these pamphlets relate to the same subject, we shall speak of them under one article. It is singular that the disease, which forms the subject of them, should have remained so long without being distinctly noticed; and it is likewise somewhat remarkable that at length three treatises should have been written nearly at the same time; for since the publications of Mr. Alley and Dr. Moriarty, a valuable essay on this disease has appeared from the pen of Dr. Spens, forming the first article in the Edinburgh Medical Journal. This mercurial lepra, however, though so long unnoticed, seems not to be a very rare occurrence; five cases fell under the inspection of Dr. Spens in the Edinburgh Infirmary, in less than two years; Dr. Moriarty speaks of having 'seen many instances of it;' and Mr. Alley describes it as 'one of those melancholy consequences which so frequently succeed the exhibition of mercury.' Of the two tracts under review, that of Mr. Alley is in many respects intitled to precedence; as the title imports, he considers the disease to arise from some peculiar effect of mercury on the constitution; and he divides it into two species, the mild and the malignant, which appear to differ only in the degree of their virulence. The disease commences with febrile symptoms; the surface is affected with heat and a prickling sensation; and to these succeed the eruption. It begins on the inside of the thighs, but spreads quickly over the whole body. It does not appear to hold any regular course, and it terminates at different periods, in proportion to its extent and violence. A disquamation of the cuticle and a copious discharge of serum take place; and the disease gradually subsides. —It is not evident, from the description of these authors, whether the fever is to be considered as primary or symptomatic, but we apprehend the former to be the case. The sufferings of the patient appear to be the most considerable in the latter part of the disease, when the cuticle has peeled off, and the new surface retains an excessive degree of sensibility, and is so tender as to inflame and ulcerate from the least external irritation. The chief danger seems to depend on the duration of this stage; if it be much protracted, the fever assumes the typhoid type, and the strength of the patient is irremediably exhausted.

The principal means of cure consist in abstaining from the use of mercury, and removing the patient to a pure atmosphere. The other remedies employed were antimonials and acids; and in the decline of the complaint, or when the debility was great, bark and wine were given with advantage. The application of absorbent powders, mild unguents, and tepid washes, were useful in alleviating the uneasiness arising from the state of the skin in the different stages.

On the whole, we consider this subject as well deserving the attention of the medical practitioner. The work of Mr. Alley, though far from being perfect, contains some useful information, which may

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at least serve to direct the attention of some abler writer to this hitherto neglected topic. We cannot bestow much commendation on the rival performance of Dr. Moriarty; the first part of which is superficially and incorrectly written; while the cases, with which it concludes, are protracted to an unnecessary length, for the purpose (as it should seem) of extending his scanty materials. BOS.

Art. 37. *Observations and Experiments on the Digestive Powers of the Bile in Animals.* By Eaglesfield Smith. 8vo. Boards. Longman and Co.

A due conception of the object of this treatise may be obtained from the first paragraph—'I have endeavoured,' says Mr. Smith, 'to shew in the following pages, from *Observations* and *Experiments* on the digestive powers in animals, that the bile, or secretion of the liver, is the great menstruum by which digestion and the formation of chyle is produced; and that the gastric juice, or fluid secreted in the stomachs of animals, does not possess any digestive power whatever.'

The author appears to be either ignorant of, or inattentive to, the opinions of preceding writers on the same subject. It may be inferred that he conceives the hypothesis, which he adopts, to be new, and that which he controverts to be the one commonly adopted: but our scientific readers will be aware that neither of these positions is strictly correct. A considerable degree of ambiguity pervades the performance, in consequence of a want of precision in the terms employed. If the meaning of the author, in the paragraph quoted above, be that the gastric juice does not convert the aliment into chyle, he asserts no more than has been already established by Dr. Fordyce; who has clearly shewn that proper chylification never takes place until the food has left the stomach: but if, on the contrary, when he says that the gastric juice possesses no digestive power, he intends to assert that it does not produce on the substances taken into the stomach a change which is an essential step in the formation of chyle, his view of the subject is directly contradicted by the experiments of Spallanzani. We do not indeed perceive that, in any part of his book, Mr. Smith has marked the distinction between chyme and chyle; the first being the pultaceous mass produced by the solvent power of the gastric juice, the substance which Spallanzani procured in his experiments on artificial digestion; the other, the completely organised fluid, which is formed after the aliment leaves the stomach, and which is absorbed from the small intestines by the mouths of the lacteals. Mr. S. also still adheres to the old doctrine of fermentation, so far as to regard it as a necessary process in the act of digestion, though he acknowleges that it is not alone sufficient for this purpose.

From incidental observations dispersed through the work, we may conclude that the author's knowlege of chemistry is not more correct than his acquaintance with physiology. He observes that animal substances putrify more readily than vegetables, because the azot, which enters into the composition of the former, escapes during putrefaction. 'Azot,' he says, 'is known to be an ingredient in most poisonous plants,' and he attributes their deleterious qualities to some modification of this principle.

After

After this view of the general merits of the present volume, it will not be expected that we should enter on a critical examination of every part of the hypothesis. That chyle is not formed in the stomach is admitted on all hands; and that it is produced by the action of the bile on the aliment, after it leaves the stomach, is argued from the manner in which the ducts of the bile open into the duodenum, so as to pour their contents on the chyme, and from the alkaline nature of the bile, which is so well adapted for the solution of animal and vegetable substances. 'This causticity (says Mr. S.) or tendency to combination in alkali salts, together with their power of rendering the combined substances miscible with water, is therefore to be considered as the cause of the digestive power of the gall.' In opposition to this hypothsis, we may remark that, in cases in which the ducts have been obstructed, the chyle has been formed as usual; considerable derangements have, no doubt, taken place in the system, but it does not appear that they depended on a defect of chylification. Although we do not consider the bile as the agent in converting chyme into chyle, we are far from supposing that so large an apparatus as the liver should not perform some important function in the animal œconomy.

Bos.

CORRESPONDENCE.

We have not yet heard of the work to which *Eros* refers; and we are not aware what authority is due to the representations of this unknown correspondent.

The anonymous communication, respecting the work of Colonel B., is inadmissible. A hundred and a hundred times have we stated that we never receive *these volunteers*.

We are glad that we have contributed to the hilarity of our 'Constant Reader,' whose letter (we believe) is dated from Shadwell. Laughing is a very excellent relaxation, and we wish that it were now as prevalent as we knew it to be in our younger days:—*sed tempora mutantur*—not to add the rest of the sentence.

*** The APPENDIX to Vol. L. of the Monthly Review, N. S. is published with this number, and contains (as usual) the FOREIGN LITERATURE, *Title*, *Contents*, and *Index*.

Gnom. p. 107.